The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1936, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXIII | Friday, March 6, 1936 | NUMBER 19

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ANARCHY OF SPEECH

IT MAY be that no more socially destructive principle—if moral anarchy may be said to have a principle—was ever let loose among men than is expressed in the famous maxim of Voltaire when he wrote to Helvetius: "I wholly disapprove of what you say and will defend to the death your right to say it." Freedom of speech undoubtedly is indispensable to all civilizations and cultures in which personal, political, corporate and religious liberty is respected and guarded as the keystone of the arch of the social structure. Yet no other danger so threatens the structure of any such society of freemen than the abuse of freedom of speech within such societies. Through such abuse freedom speedily becomes degraded into anarchy, and the way is opened for dictatorship, whether of a man, a clique, a gang, a party or a class. And that abuse is often made possible through the fanatical devotion of the devotees of freedom who do not understand that absolute freedom of speech, unchecked and unlimited by other considerations, destroys itself, or at least opens the door to the peril of its destruction, and the overthrowal of the society which permits such anarchy to develop.

That particular peril is developing in this country. The abuse of freedom of speech is spreading at a truly alarming pace. The evil is present not merely among the classes termed "radical"; it is not confined to professional demagogues, social fanatics, reckless politicians, rabble rousers, visionary crackpots, and cynical newspaper writers of the baser sort—for it has become a poisonous and contagious plague spreading among many leaders (and camp-followers) of the social forces and classes claiming to represent the most respectable, conservative and stable interests of the American republic. The freedom of speech which is employed, in written form, and in speeches and radio addresses by many groups, newspapers and

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individuals, in attacking not only the policies and the performances of the Roosevelt administration, but also in assaulting the personal motives of the President himself, equals and sometimes surpasses in frantic violence the worst charges uttered by subversive radicals against the institutions and the persons representing those institutions, which the radicals seek to overthrow.

Bad as this condition is, the freedom of speech employed privately, in conversation and discussions, by supposedly conservative and respectable opponents of the national administration, not merely in justifiable criticism, but in making the most ghastly and incredibly reckless personal charges against the Chief Executive, is infinitely worse. There is a whispering campaign — if "whispering" can be used for methods which multiply whispers into reverberating torrents of poisonous talk—spreading from clubs and dinner tables and salons which if not checked by some revulsion against it will become a positive peril not merely to the person of the President but also to that national respect for his office which is one of the psychological conditions for the preservation of a Republican form of government.

Mr. Owen D. Young, in his Rollins College speech, performed a splendid act of public service by calling attention to this evil. He did not refer to the poisonous flood of calumny being spread by word of mouth, it is true, for he concentrated his attention upon the more evident danger of the abuse of free speech on the radio. As he said: "Good-will or bad-will, understanding or misunderstanding, cooperation or contest, peace or war, may depend upon the spirit, on the wisdom, on the self-restraint of him who, for the moment, controls the mighty spirit which modern science has put into his hands." And the fact that wisdom is lacking and self-restraint is giving way to emotional vehemence, on the part of a whole host of radio speakers, is deplorably evident. Mr. Young spared neither persons nor parties in his own example of how proper criticism of public affairs and public men may be publicly proclaimed. High representatives of both the main political parties were named by him as having exceeded "the wise exercise of the great powers and responsibilities of trusteeship which these men hold." Former President Hoover, of the Republican party, Alfred E. Smith, and Senator Robinson, of the Democratic party, but now in opposition to each other in attacking and defending the present administration of that party, were quoted by Mr. Young as examples of the abuse of freedom of speech.

As Mr. Young reminded the country, the right of free speech was only gained after centuries of prolonged and sometimes bloody struggles, and enormous sacrifices of energy and of human lives. Freedom of speech for the man who, as Mr. Young expressed it, can only be heard a few feet—the man uttering his opinion strictly in private—is one thing. "Freedom of speech for the man whose voice may be heard around the world is another thing." "We defend them both," said Mr. Young, "and will to the uttermost, but we cannot be blind to the increasing dangers of carelessness or intemperance in their use."

With all due respect to Mr. Young, it seems as if this last remark is too closely akin to the spirit of Voltaire's dictum to have any practical value. The men who utter reckless and dangerous speech over the radio should not "be defended to the uttermost" in their presumed right to do so. Mr. Young himself would seem to recognize the fact that society has the right to regulate free speech within reasonable limits. He says: "Nobody would deny freedom to the man who carries his food on his back, but when he substitutes the ox-cart and ultimately the motor car as his carrier, his responsibilities to others progressively increase." Precisely so; and hence there are traffic laws and other reasonable regulations of the highways. The personal right of the individual to drive his motor car must be exercised in cooperation with the right of society to protect the lives and the property of others. It seems clear that regulation of the radio within stricter lines than at present are applied should be worked out in agreement between the leaders of the political parties and the directors of the radio chains before the presidential campaign proceeds much further.

Cannot Mr. Young, or somebody acting upon his admirable statement, bring the leaders of the parties together in council, and devise practical, democratic regulation of freedom of speech to the end that true freedom be preserved and the danger of anarchy averted?

Week by Week

The Trend of Events

DOUBTLESS the principal topic for discussion in Washington was the nature of the pending tax bill. Conservative and Progressive Senators joined in believing that an honest effort to shift the heaviest part of the load on income-taxpayers, with special emphasis upon the lower brackets, was the only safe recipe for meeting the cost of government. The Progressives are dissatisfied with "camouflage taxation" which takes an increasingly large part of the average worker's payroll though labeled by him "high cost of living." Conservatives, alarmed by mounting government indebtedness, would like to call a halt on the theory that if business knew exactly what lay ahead more industrial expansion would result. It seemed unlikely, however, that such a plan would get either presidential

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or congressional support this year. The taxpayer is, after all, a sensitive soul. Much attention was likewise granted a Princeton address by Mr. James M. Landis, chairman of the SEC, who believed that speculative mania was reviving and that government agencies were powerless in its presence. He deplored in particular, an "increasing tendency, subtly generated, to induce people to put their savings into the market with the same heedlessness as before." Many attributed the sustained rise in security prices—a rise in many cases unwarranted by business facts—to the absence of genuine investment opportunity, the low rate of savings bank interest, and the enormous accumulation of idle funds. Others thought they discerned the impact of federal expenditures on the national credit structure. At all events, it seemed pretty clear that barring a reversal of form something like the inflationary development of 1928-1929 was in prospect though the impact of foreign influences would be important.

REAL pathos qualified the observance of the fourteenth anniversary of Pope Pius's coronation, which was observed with solemnity in many cities throughout the world. It was reported that the health of "the grand old man" of the Church remains excellent as he nears the goodly age of seventy-nine. But what a change between now and fourteen years ago! Then Europe appeared determined to overcome the ravages of a terrible war and to build for a lasting and reasonably just peace. Soon, however, the worst of which human speculative greed is capable gambled the world's well-being against a mirage. The foundations of western civilization began to rock—are, as a matter of fact, still rocking. In distant lands age-old animosities were revived, with the Church as the target for abuse and persecution. New social religions recruited whole masses of people, while in many countries the preaching of the Gospel was virtually forbidden. Across several boundaries came an ever-increasing flood of refugees, the victims of tyranny that aped the most disastrous epochs in the history of suppression. Tremendous energies were again concentrated in the hands of war-lords, and finally universal conflict loomed up as a serious possibility. Assassins struck down several rulers; mobs clashed in streets, leaving a toll of dead and wounded. The Pope who will be remembered as the advocate of social justice and as the direct inheritor of untiring Vatican efforts to promote peace beheld the waves of social passion and of military conflict surge round the ancient rock of Peter himself. Prayer for the governance of the Church is one of the oldet customs of Chistendom. It should be particularly remembered in these difficult times.

After Fourteen Years

SENATOR BORAH'S political strength, in these days of preliminary racing for the Republican nomination, has amazed not a few people. We are hardly surprised. Of course the "gentleman from Idaho" is not a little weighted down by the past. Prohibition is behind him, but possibly not nearly far enough behind. His isolationist moods, though far from being as frenzied as those of Senator Johnson, are difficult for most people east of the Rockies to understand. Nevertheless Borah is about the only man in G.O.P. ranks who can remember what genuine American conservatism, the true source of the heavy Republican vote of yore, actually means. To illustrate, we may take such a state as Wisconsin—a homogeneous, economically very stable commonwealth, in which the strength of agriculture and industry are pretty evenly divided. The citizens of this state went in for a program of "liberalism" which gave Back Bay the blind staggers, but (and there was seldom any doubt of this) they would rather put up with Wall Street than with an urbanized Democratic party. The reason was that both the city masses and their political organizations were subjects of profound mistrust. It has in the main been sheer despair alone which caused a change in this attitude. All this Senator Borah knows full well. He himself is an excellent example of the Western conservative, who is "liberal" because there are so many of his kind, but is as deeply suspicious of violent mass movements as he is of special privilege.

The Borah Candidacy

OUR GUESS is that this conservatism rather than the stand-pattism of a few Eastern manufacturers and brokers is going to be tested. Unless all signs fail, Mr. Roosevelt is going to lose the industrial East. He will lose it because the urban masses cannot see tangible evidence of improvement that means much to them. It is almost as hard to get a job as it ever was during the past five years; and the cost of living is higher. Very probably large numbers of workers will cast their ballots against the "brain trust" out of sheer disgust and with a sense of gambling on the return of 1929 prosperity. If the gamble wins, all will be forgotten until the next crash. But if it does not, the industrial East must split wide open, with the "few" on the defensive and probably inclined to dream of Fascist formations, and the "many" on an extremist rampage. Then we should find—what is absolutely true—that the citadel of genuine American conservatism is the Middle West. The citizen of those parts is a believer in democratic institutions and in their usefulness as well as their usability. It is not likely that he considers these institutions in danger now. If he ever does think so, it will need no Liberty League to arouse or arm him.

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Query Once More

A LIST of books which according to news dispatches are being translated for the benefit of little Russian Communists makes one repeat the thoughtful pause so often induced by recent Soviet activities. It is not the literary taste displayed in the choice which rouses question. "The Jungle Books," "David Copperfield," "Dombey and Son," "Grimm's Fairy Tales," "Tom Sawyer," "Huckleberry Finn" and "Robinson Crusoe" make a very acceptable juvenile library indeed. Precisely on this fare have the children of other countries successfully cut their imaginative teeth and developed their cultural digestions, for some generations. What does prompt curiosity, of course, is the combination of these titles, and what they imply, with the Soviet mind. Only the most superficial will deny the profound connection between a social body and the literature it produces; and these books have a social color as definite as it is unconscious. It was Mr. Gradgrind, in "Hard Times," another novel by Dickens, Mr. Gradgrind, the presiding destiny over a utilitarian universe not very different from the Marxian Earthly Paradise, who detected the anomaly of allowing his children to read fairy tales; and it is difficult to see any lapse in Mr. Gradgrind's logic. The other books in the group would seem to be if anything less promising pabulum, since they have not even the social remoteness of fairy tales. Mowgli and Snowwhite might be palmed off as harmless fantasies; but Tom and Huck, Florence and Paul, David and Little Em'ly are creatures of an environment that is real and must be taken seriously. They are, to the last soul of them, middle-class, liberal, private competitors in the business of life. It is a little hard to see why they are given to Marxist babies—unless as an admission which, however tacit, will have far-reaching results.

New Deal for Main Street?

WE HAVE often thought that a tide would turn in our civilization when the small town became accepted, as it is accepted in older civilizations, as a possible —a normal—center for the full life. So long as the operative tradition draws the gifted and the aspiring cityward in large numbers, the communities that they leave will continue to remind us that they gave Sinclair Lewis the materials for his first great satirical novel. Not that they will lack the gifted and the aspiring completely, because no place lacks them completely; but that such unripened places do not furnish the atmosphere in which the gifted and the aspiring most easily function. In the current *Atlantic,* Ernest Elmo Calkins makes out a good case to support his thesis that the tide has already turned—that the small town at the present time is a unit of enviable existence, where graciousness, culture and the meeting of minds are easily possible, and frequently found. Part of his contention rests upon those values which have been allowed to be the small town's permanent assets: its nearness to nature, its opportunities for leisure, its relatively easy demands on the purse, its neighborliness. But part only. He also feels that two forces have been at work in the years immediately past equalizing the town and the city: the growing disillusionment with the latter, which begins to send many superior people back to the country, and the mechanical services of automobile and radio, which lessen provincialism and bring the most striking advantages of the city into Main Street. Certainly he paints a glowing picture of small-town life as some of his intimates have achieved it. The rest of us may feet the reality is still the exception rather than the rule; but that Mr. Calkins traces a hopeful tendency actually at work cannot be denied.

Calling All Police

A RIMING petty officer once had neat cards printed and put under all the electric lights in the enlisted men's quarters at the New London submarine base. They said: "Save the juice, save the juice, turn out the lights when not in use." A gob some days later penciled in, "Oh, what's the use, oh, what's the use,when all you get is hell and abuse." The latter sentiment as an adequate expression of what our American police must feel by and large, has often occurred to the writer. He used to be a police headquarters reporter and go out with the detectives on homicides and other dangerous errands—the sort of thing that in New York gets the 30 radio signal, meaning be on your guard, there is a good chance of being shot by a maniac or a crook on this job. He also saw the sordid grist of the mill in what are called vice cases and, following up various news stories in the courts, was a witness to lunacy proceedings and all the rest of the machinery for protecting the unsuspecting from the curious designs of the treacherous and criminal. He knew some bad cops, but they were very few, in about the same proportion that bad ministers and bad priests and bad journalists are to the good one. The woods were full of shyster lawyers, of course, and the proportion of corrupted court officials was fairly high. But on the whole the cops were plain people with wives and mothers-in-laws and fathers and mothers all respecting them and thinking highly of them. They were poorly paid, worked long hours at hard work and were expected to risk their lives at a moment's notice. President Roosevelt's kind word to the New York policeman on the occasion of their annual ball seemed fair and generous. The United States public is too prone to sit in its easy chairs and blame rather than praise the police.

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AS THE PRIMARIES BEGIN

By CHARLES WILLIS THOMPSON

Continuing his articles on the political campaign just beginning, Mr. Thompson finds that Mr. Smith's Liberty League address had important implications. The most important of these, he thinks, are the "bolts" from the New Deal standard by prominent Southern and New England Democrats. It need not be added that Mr. Thompson's views in no way reflect the opinions of THE COMMONWEAL *editors. As a veteran political observer, he is left entirely free to say what he likes.—The Editors.*

THE inchoate political campaign has at last assumed shape. Al Smith's epoch-making Liberty League speech altered what had seemed destined to be its form, and gave it direction. This is true no less in the Republican camp than in the Democratic camp. Not more than three times has a single speech produced this effect; one speech of Bryan's and two, twenty years apart, by Webster.

Six of the directions given to the campaign by the reactions to that speech may be noted at the outset. First, what had been prospectively a silent secession of some Democratic dissenters from the New Deal has become—quite certainly—the start of one of the historic bolts. The others were that of the Bull Moose from the Republicans, that of the Gold Democrats from Bryan, that of the Mugwumps from Blaine, that of the Union Democrats from McClellan, and that of the anti-slavery Democrats under Van Buren from the pro-slavery nomination of Cass. Second, while Smith is its most prominent man, it is a bolt in many regions under different leaders who never acknowledged Smith's leadership in anything. Third, the New Deal attack is obliged to be more upon the prospective bolters than upon the Republicans. Fourth, the Old Guard Republicans, seeing victory in prospect, are making a determined onslaught on the progressive element, the prizes being a candidate and platform. Fifth, the progressive Republicans, with Borah as standard-bearer, are entering all the primaries to foil them. Sixth, among other Republican leaders there is a move toward a coalition with the bolting Democrats, at least to the extent of recognition.

All this since Smith's speech of January 25, and all because of it. The detonations from that explosion were so many and so wide apart that for weeks there was only confusion, and hit-or-miss interpretations were made by seasoned political analysts. Of course the shape of the campaign is not yet fixed with finality, and will not be until most of the primaries are over. What has been summarized above, however, is definitely the fixed shape of it on the eve of the primaries, and March is the month in which the primaries begin.

It is really quite an oddity that most of the political sharps have been reckoning up the probable number of votes than can be included in "the Smith following," as they call it; and nobody has said them nay. How much of a "Smith following" was there in Louisiana or Georgia in 1928, and how much now? How much of a "Smith following" among the Puritan farmers of the Midwest, where ex-Senator James A. Reed is at this writing the most effective spokesman of the bolt? But the other regions where Smith never had a following need not be catalogued; enough that the bolt is country-wide, and that what he did was to give it direction and slogans and to solidify the "Smith following" which is a part of it. That "following," which for some strange reason or no reason the political analysts persist in centering on New York, is in the Middle Atlantic States and in such cities as Chicago, and its greatest strength is not in New York or New Jersey but in New England.

The bolt is in all classes, and it is hardly good politics for the New Deal leaders to continue describing it as confined to the forces of greed or the citadels of money. It does not convince, for it is read by, for instance, the millions of Democrats who registered their bolt in answering the *Literary Digest's* questionnaire, and they are aware that they themselves are not capitalists or Wall Street speculators. That being the case, the reaction to such a form of attack is sure to be politically unfavorable. This is more evidently the case since that poll showed three states in the South, and every Northern State except Utah to be against the New Deal. The citizenry of Arizona, Oklahoma and Nebraska, for instance, are not much moved by fondness for Wall Street in any year, and they are among the thirty-six states voting against the New Deal in the *Digest* poll.

This being a cold and hard fact, let us now examine the places where the early stages of the great bolt have taken shape. First, because most important for the time being, the South. As I write the first move in that section has been the Grass Roots Convention at Macon, Georgia, whether or not there have been others by the time this article comes to the reader. This was a joining of forces between the Texas movement led by John H. Kirby and the Georgia movement headed by Governor Talmadge, and it included other Southern elements, but most importantly leaders of the Huey Long army in Louisiana.

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"Most importantly" is said because Long's army is still as strong as ever in Louisiana. That is not guess, but demonstration; with Long dead and his following alleged to be melting away without his personal influence, the Long voters cast the overwhelming majority of about 200,000, under the leadership of Governor Allen. Only in unthinking minds will it be considered queer or funny that Long men should be speakers at a Talmadge-Kirby convention; from a working political standpoint the significant thing is that, whatever their differences of view, the tremendous Long power and the constitutionalists of the Talmadge stripe have subverted them for the time to accomplish the downfall of the New Deal. The political meaning of that, in turn, is that the farmers opposed to the New Deal are standing together regardless whether their slogan is "Share our wealth" or "Back to the Constitution."

It is always difficult to get real light on any such situation from the Southern newspapers, for the reason that it is city men who run all of them. The city viewpoint, in the South, is different from the "redneck" or "hillbilly" viewpoint; and, in addition, Southern newspapers always have to be orthodox in their Democracy. Neither are they sympathetic with "redneck" or "hillbilly" protest movements; and yet the farmers have frequently proved that in such movements they can and do ride right over the city vote and its sympathizers.

As for the Northern farmers, it was to the Farmers Grain Dealers Association of Illinois that ex-Senator Reed of Missouri delivered his terrific philippic on the eve of Lincoln's Birthday, announcing: "I decline to recognize the New Deal's flag as the flag of the party I have so long loved and served." It is in the heart of the Corn Belt, Kansas, that the voters reelected Governor Landon at the very height of the landslide for the New Deal in 1934. It must be remembered that Reed is sufficiently eminent to have been a leading candidate for the Democratic presidential nomination at two national conventions, and that in the *Digest* poll the grain states of the Midwest voted against the New Deal by three to two.

In New England, the Smith stronghold, ex-Governor Ely of Massachusetts is the outstanding figure of the bolt, and announced his own bolt in advance of Smith, How formidable it is was evinced by the haste of the original Roosevelt politician of that region, Governor Curley, in promptly serving notice on the President that he must back water on the New Deal or be beaten. Chief Justice Pattangall, of Maine, was the first national figure to announce his bolt, as far back as last year. But New England is so obviously lost to Roosevelt that not many words need be spent on it here. As to the rest of the Middle Atlantic, New Jersey went Republican last November by a bigger majority than in 1934, and Pennsylvania returned to the Republican column in a state-wide election on the same day. Such indications as have been obtained in New York and Maryland show a similar trend. In California the revolt against Roosevelt may or may not show the Pacific slope's feeling; Washington and Oregon historically go separate ways, and no straws have blown there yet.

Now for the Republicans. Regarding Republican victory as a certainty ever since the first Democratic reactions in different regions to Smith's speech, the Old Guard has set about a really strenuous effort to capture the Republican Convention. Hoover, though it would prefer someone else, is its leader. The well-known, and not popular, forces that have always been behind the Old Guard are once more fighting for their old-time control. Seeing this, Senator Borah, at first not apparently interested in his own candidacy, has become very much interested indeed; is entering his name in primary after primary, and, at the age of seventy, has embarked on that hard job, a speaking campaign. Neither Hoover nor Borah is rated as even an outside chance for the nomination, but each is likely to have from 200 to 250 votes out of 1,100 and can build that strength up. It means a fight between the conservatives and the progressives to dictate the nominee and the platform, or at least to prevent any nomination of which either of these contesting factions does not approve.

Meanwhile there are more far-visioned men among the Republican leaders than either of the factions. Senator Vandenburg, a very likely man to receive the Republican nomination, announced to the Democratic bolters that he welcomed them "not only in the battle line, but subsequently in the council chamber." It is the last five words that are the significant ones: they are the tender of a coalition; not in naming the candidate, not in drafting the platform, but, as he said, "subsequently in the council chamber." If the Vandenberg attitude shall come to outweigh the Hoover or Borah extremes, this means, at the very least, such a coalition between one party and a wing of the other as has often been had in Congress, and as President Hoover proposed to President-elect Roosevelt after the election of 1932, though the offer was not accepted. President Lincoln planned the same thing with McClellan in case of his own defeat. The difference is that Lincoln and Hoover had it in mind for only a few months, whereas Vandenberg's proposal cannot be mistaken for anything short of a permanency throughout the term of the next President, if that President is a Republican. Indeed, it would be necessary, for the Democrats will still control the Senate no matter who becomes President, and therefore could, unless there was such a coalition, hamstring any program the Republican President might offer.

Here, then, is the situation up to this writing.

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THE COMMON GOOD

By VIRGIL MICHEL

SOCIAL JUSTICE is properly defined as the virtue by which men regulate all their actions in proper relation to the common good. But this definition may still leave us stranded as to the actual regulation of our actions until we have clarified for ourselves the meaning of the "common good" that is the object of social justice.

What is the common good? According to the viewpoint of the economic liberalism that derived its inspiration from Adam Smith, one could define it as that thing which is automatically had when everyone pursues his own selfish interests to the greatest degree. At all events, such has been the interpretation of the view that the pursuit of self-interest by individuals in competition necessarily makes for social harmony and happiness. Some of the rugged individualists of our day, especially the great profiteers and racketeers, might say that there is no real common good, but that the best attainable ideal is achieved when supermen are permitted to exhaust their powers of initiative in their own way.

The utilitarians of the past century modified the self-interest theory by the principle of the greatest happiness of the greatest number. By its very nature this principle excludes some individuals from a share in the common good. In terms of materialism, the common good would be constituted by the total national wealth or income; and if we may judge from the way in which statistics of this total wealth have at times been made the basis of self-congratulation or appraisal, it would seem to matter not a whit how that total income is shared among individuals so long as it is large. According to totalitarian principles the common good is not necessarily anything at all that individuals must share; it is something superior to even the totality of individuals as such; it is something to which the individual's relation is wholly and solely one of subservient contribution even unto self-annihilation.

Against the individualists of our day Thomas Aquinas would say that it is contrary both to charity and to right reason that a man should seek exclusively his own individual good and have no regard to the common good, for the latter is better than the good of a single man ("Summa Theologica," II-II, xlvii, 10). *A fortiori* he would hold that the common good cannot be attained by having individuals look only to their own interests.

Nor would Aquinas agree that the common good is merely the sum of the individual goods or of the greatest majority. The common good and the individual good of a person differ not only quantitatively ("according to more or less"), but there is a difference of formal aspect between them. The two differ at least in the same way as the aspect of wholeness differs from that of part (II-II, lviii, 7 ad 2):

> Hence the philosopher says that they speak not well who say the state, the household, and other such, differ only in respect of being many or few and not in kind.

What then is the relation of the individual good to the common good? There is identity between them after a fashion, says Aquinas, for "as part and whole are in some way identical, so that which is of the whole is in some way also of the part" (Ibid., II-II, lxi, 1 ad 3). Evidently, again, all depends on the meaning of the phrase "in some way" (*quodammodo*). Aquinas says elsewhere that anyone who seeks the common good of a community of which he is a part also thereby seeks his own good. And he assigns two reasons. The first is that one's own good cannot exist without the common good of the family, or of the state, or of the realm. The second is that man as part of a household or state must also consider what is good for him precisely as such a part of the larger whole (Ibid., II-II, xlvii, 10 ad 2). The goodness of parts is impossible without their proper proportionate relation to the whole (Ibid., I-II, xcii, 1 ad 3):

> Since every man is part of a state, it is impossible for anyone to be good unless properly proportioned to the common good. Nor can the whole exist well, except through the parts properly proportioned to it.

The good of the individuals and the common good are then closely related, as closely as parts are to the whole of which they are the parts. And yet the relation of the individual good to the common good is not that of something only quantitatively less in the way in which a part is quantitatively a fraction of the whole. There is a difference in kind, a specific difference, even though there is identity "in a way." Were the identity complete then both the totalitarian and the individualistic viewpoints could be justified. Both of them would accept the identity but approach the question from opposite sides—the totalitarian identifying individual good with that of the state as such, and individualist identifying common good with that of the individuals as such.

At the risk of some slight repetition, I shall try to sum up the traditional Christian concept

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of the common good, which is based on the concept of the social nature of man together with an emphatic acceptance of the supreme value of human personality.

The common good is something different from the mere heaping up or putting together of individual goods. Nor is the common good the good of the whole in the sense that it is something apart from the good of the individuals, to which individuals must therefore be at all times sacrificed. Yet from above paragraphs it is evident that the common good is a good that is common to the whole social community and to the individuals that are parts of the whole. It accrues to the whole when the individuals possess the good life, and it accrues to the individuals from the whole community's being in possession of it.

The seeming confusion in the above views may be solved by keeping in mind two distinct aspects of the common good. On the one hand, there are the common conditions of social life that are necessary before individuals can attain to the good life, i. e., to the proper development of their personalities. On the other hand, there is the attainment of this good life by all the members of the community, by everyone at least to a minimum degree. In the first sense, the common good is obviously something in a way very distinct from the good of any individual members of the community; in the second sense, it is not something distinct from any of them except in the sense of including all members.

The common good, viewed as the condition of social life necessary for individuals to attain the good life, includes all the prerequisite conditions and established arrangements of a public or general social nature that are needed before individuals can attain their natural end here on earth. This would include social organization, peace and order, opportunities of education, work, self-development, freedom for the higher things of life, etc.—all those conditions of organized society that enable each individual member to develop his abilities to the utmost and to take his place freely in the life of the whole, both in relation to his maximum personal development and attainment of the good life and in relation to his highest contribution toward the maintenance and furtherance of these conditions of free social life. Unlike the conditions existing in a totalitarian state, these requirements of the common good would not deprive individuals of self-determination, nor stifle all initiative. On the contrary they are the necessary conditions for the exercise of human liberties in society, and for the attainment of the true values of human living, of which values the economic are instrumentally basic.

Since the common whole of society is not an entity in itself, but is made up of individual persons, of families, and of other groups and associations, the fundamental rights of all of these must always be respected, in fact guaranteed, by any common action or attitude of the whole. If the rights of personality, family, etc., are not respected then the good of the whole becomes a mere fiction of the imagination.

The individual members of society are by natural law ordered to the common good of society, but only for their own greater good, which is not otherwise possible of attainment by them. The two aspects of good, individual and common, must balance and harmonize, and this balance must result from the proper ordering of the necessary conditions that must regulate both the individual and the social attainment of the good life. The common good, viewed as the attainment of this good life, must needs mean the attainment of it by all the individual members. If any individuals do not attain it, then the common good as such is also not being attained. Hence where individuals do not attain the good life through no fault of their own, society must come to the rescue—not merely for the sake of these unfortunate individuals, but for the sake of all the other individuals whose permanent attainment of the good life must eventually suffer from the non-attainment of the common good by all. That lies in the very nature of human solidarity. If individuals do not attain the good life through their own negligence, then society must still come to the rescue of any who suffer innocently from such negligence; and if the negligence tends positively to unbalance the common good, that is, if the negligent become a menace to the common good of all, then society must defend itself in so far forth from their negligence.

Only thus can the common good, which is the good of the whole in proper balance with the good of each, be truly safeguarded.

The Beloved Saint

Lowly and pure—
  Your rude staff lily-flowered—
You guard the rarest lily bloom
Beside your hearth in Nazareth room—
Mary the heavenly dowered.

Tender and strong—
  Love silent yet leaping wild—
You fold your God in sweet embrace,
Pressing to yours the Sacred Face
Of Mary's Holy Child.

Blessed among men—
  Never saint knew your ecstasy—
With Jesus and Mary your only care,
Earth was your heaven surpassing fair.
Saint Joseph, pray them for me!

L. S. Ames.

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WOMAN IN TIME

By GERTRUDE VON LE FORT

WOMAN in time—that means seemingly the full half of all human beings and occurrences of the course of history as well. However, it is common knowledge that it is not woman but man and his work that comprise the content of historical life. The man controls not only the important political acts of peoples, he determines likewise the rise and decline of their spiritual cultures. Yes—and this is perhaps the most significant—even the religious, which we see is especially entrusted to woman, is in its great historical manifestations entirely formed by man and is primarily represented by him. Wherever one listens to the voice of the centuries, one hears his voice: the woman appears, apart from some exceptions, only as the timeless plenitude of living silence, which accompanies or supports his voice. Does the power of surrender of the cosmos—for this was the feminine mystery—mean perhaps sacrifice also in the sense of renunciation of historical existence? On earth, does the religious signify also the powerless? Does it signify that its kingdom is not of this world? Or do both questions demand only that one must strike down to a deeper level? Do they require the search for a new standard of historical value? Here the problem merges with the general problem of the present: the question of woman in time becomes the question of woman in our time.

It is known that the criteria of historical value have, in our day, accomplished a *volte-face*. The standards of the epoch just passed were formed with little regard for the worth of personality. The generality found its dignity and its worth represented in the great individual. In opposition to this, the present lays stress on the supra-personal. It does not deny the significance of the great individual; but it finds no longer in him a final meaning; instead the worth of the greatest individual arises from his devotion to the interests of the whole group: it is measured by his fruitfulness for the common weal. Thus the new test of historical worth is no longer personality but its dedication. Seen from this new standpoint, the significance of the sexes in historical life, that is, of the forces they yield, is to be examined afresh.

If one questions the fundamental laws of life, one receives confirmation through biological research of the fact that the woman herself does not exhibit and exercise the great, historically impressive talents, she is rather the secret bearer of them. If one wishes to know the origin of great talents, one must go back from the sons, not to the fathers but to the mothers. This is warranted by a great number of highly gifted men and their mothers. On the other hand, men of distinction often have undistinguished sons; that signifies: the man consumes his vigor in his own work, the woman does not expend hers but passes it on. The man exhausts and wears himself out in his work, he gives himself in his endowment; the woman gives the endowment itself, that is, to the coming generation. So indeed the endowment of the woman appears equal to that of the man; however—and here emerges the dominant idea of the present—not for herself but for the generation. The meaning of her gifts is not her personality; they are directed beyond this. This conception is in line exactly with the standard of values peculiar to our time.

Thus it is that a symbolical meaning can be perceived when the individual woman lives on the average longer than the individual man: the man represents the ever-recurring historical situation, the woman represents the generations. The man indicates the value for eternity of the moment, the woman, the endlessness of the course of the generations. The man is the rock upon which time rests, the woman is the stream which bears it further. The rock is formed, the stream is flowing: personality belongs primarily to the man, to the woman belongs the universal. The personal is the unique and therefore the transitory: it consumes its capital, the universal conserves it. As the individual woman lives longer on the average than the individual man, so also the female line of the race outlives the male. When we say of families or indeed of peoples that they have died out, we mean always only the male line; in the female they often continue to exist for a long time, perhaps they do not die out at all. Only seldom do we make clear to ourselves that the blood of the great dynasties of the past, for example, the Staufen, even the Carolingian, demonstrably have survived to the present day through the female line of the daughter-families. In them the name of the male line is lost; as the woman is not primarily personality but the surrender of it, so also the power of survival which she is able to give to her blood is not self-assertion; instead that survival is purchased through her submergence in the universal stream of the course of the generations. Here we encounter the second fundamental idea in regard to woman, the idea of the veil: the event most particularly hers, the transmission of life and blood-heritage, is not connected with her name. The great stream of

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all the forces which have shaped and will shape history flows through the woman who bears no other name than that of mother. Our time does justice to this fundamental fact when it honors the woman primarily as a mother.

By the side of the mother stands the single woman. It is symbolic that the majority of women who today cannot become mothers belong to the generation of war victims. Their hope of fulfilment in marriage and thus also of masculine protection and care rests in the graves of East Prussia and Flanders. The war, however, only reveals more vividly what is always and everywhere the case: as far as the mother is concerned, the problem of woman is, comparatively speaking, easy to solve, for Nature has already solved it—all questions of economic need remain outside the province of the natural as of the organized, in so far as this matter is concerned. The real gravity of the question involves not the mother but the unmarried woman.

It is obvious that our time avoids, in her case, the real explanation. It holds the naive conviction that the unmarried woman is a potential wife —in a positive sense, it recognizes the unmarried woman only as the embodiment of maidenly expectation. Negatively she is regarded as the disappointed old maid, or—what is still worse—as the contented "bachelor girl." Thus our epoch perceives the unmarried woman only as the victim of a temporary situation or of a tragedy; the situation passes, the tragedy perhaps can be averted in the future. But what is involved here is not merely a condition but a value which persists also in the tragic. What negatively considered the term unmarried woman signifies, positively considered is the virgin. She is, of course, not the only manifestation of the unmarried woman, but she is the form which harmonizes with the standard of nature.

The virgin has enjoyed in other times a marked esteem. Not Christianity alone affirmed her merits—many of them found their presentiment in pre-Christian times. Names of mountains and constellations proclaim the virgin. The essential character of Diana and Minerva has a different basis, but, from a purely natural standpoint, is no less impressive than that of the Christian saints. The high esteem which the woman enjoyed in prehistoric time in Germany was bound up with the veneration of virginity; to this the penal laws of the old Saxons testify, laws directed in like manner against attack upon the purity of the virgin and against the fallen. The German virgin-prophetess was like the priestess of Vesta. The German myth and the German fairy-tale, both nourished from heathen sources, show us repeatedly the importance attached to the pure virgin. She possesses in German legend redeeming power—even in the height of the Middle Ages, the blameless virgin might intercede for the man condemned to death. A curse that cannot be averted, a spell that cannot be broken, only the pure virgin can exorcize. In the belief in the redeeming power of the virgin, the prehistoric pagan epoch of our race which here, to use the beautiful expression of Theodore Haecker, becomes "Advent-like," prepares itself for the Christian faith in Mary.

> I mean that fairest flower
> With which Isaias said,
> One only could us dower—
> Mary, the purest maid.

Mary is, according to the Laurentian litany, the "Virgin of Virgins" and the "Queen of Virgins"; the mother of all mothers is still as mother the *virgo intemerata*. With the dogma of the eternal virginity of the Mother of God, the Church expresses not only the inviolable purity of Mary, but also she establishes for all time the independent significance of virginity; she places beside the dignity of motherhood the dignity of virginity. The conception of virginity derived from dogma penetrates in the Christian era into the great occidental art, illuminating at the same time the Christian and pre-Christian epochs: wherever truly great art presents the virgin, it does not stress a condition affected by time, as maidenly expectation, or destroyed hope, but rather it proclaims a mystery. In the splendid sculpture of antiquity as in the full bloom of the Christian plastic art and painting, virginity appears in its most characteristic expression as absolute virginity. Not the loveliness and inviolability of outward seeming, but the essential character is its secret.

This comes more clearly to light in the poetry of the immortals than in the great formative arts. It is striking how often the virginal type is glorified as opposed to the mother and wife. Antigone and Beatrice, Iphigenia and the Princess in Tasso are virginal figures and only as such to be understood. Schiller noted that in the representation of Saint Joan the conception of virginity declared itself to him as indestructible—the strength of the character was inseparable from it. Here the line of the virgin meets that of the man. He also values virginity as an advance and ascent toward the highest performance. This is the meaning of the familiar words, that priest, soldier and statesman, all whose lives must be devoted to unceasing effort, should remain unmarried.

So from dogma, from history, myth and art alike, the conception of the virgin stands forth not as temporary condition or tragedy but as worth and power. A twofold difficulty confronts our time in this acknowledgment. God is no longer at the core of its thought as in earlier times, but man instead, and man, not as an individual, but as a link in the chain of the genera-

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tions. However, the virgin does not have a place within the generation, rather, she ends it. She does not stand in the advancing line of earthly infinity, but remains in the unique and apparently finite moment of her personal existence. On this account, she requires belief in the final worth of the individual in himself, a worth which, of course, is not to be sought in the isolated personality. In other words: the virgin signifies figuratively the religious exaltation and affirmation of the value of the individual in its ultimate relation to God alone.

Like the lonely flower in the mountains, high above on the edge of the eternal snows, which no human eye ever saw, like the inaccessible beauty of the Pole and of the desert, which remain eternally useless for the service and purposes of man, so the virgin also proclaims that there is a meaning to the creature as splendor of the eternal splendor of the Creator. The virgin stands on the border of the mystery of all the apparently wasted and unfulfilled; in truth she stands—like those who, dying young, have never experienced the unfolding of their most magnificent gifts—even on the border of the mystery of all apparent failures. Her inviolability which, even though it is purity, also includes deep sorrow, signifies the sacrifice for the insight into the infinite worth of the individual. From this viewpoint, it is clear why the Litany always places the virgin near the martyr, who also confesses, with the sacrifice of earthly life, the absolute worth of the soul.

DR. BARNES AND CHRISTIANITY

By PATRICK J. BARRY

I

DR. BARNES treats of Christianity not as a development within and contemporaneous with the Roman Empire but as a foundation culture of the Middle Ages. The decline of Rome is represented as a transition from Greco-Roman paganism to Christian medievalism. In this way he dissociates Christianity from its historical and vital participation in the culture of classical antiquity. He obscures its essential continuity with Judaism. He makes it more easily appear that Christianity is medievalism and medievalism is Christianity. He counts it a mere trifle that Christianity was in existence five hundred years before the Middle Ages began and continues to flourish five hundred years after their conventional termination. He will therefore no doubt be surprised that we are surprised when he tells us later that the Church is "a medieval product" and that it "developed, expanded, and declined during the Middle Ages" (I, 787).

The complete dissociation of Christianity from classical culture is emphasized by extolling Greco-Roman paganism as secular, humanistic, critical, scientific, and by disparaging Christianity as emotional, credulous and intolerant. But again, the theory is too simple, too schematic. First, because pagan culture was not divorced from religion. According to Dr. Barnes himself: "The mass of the people of Greece and Rome had been religious" (I, 355). But when he goes on to say that "most of the intellectual leaders had been either non-religious or anti-religious" he is asserting something that was not so. An examination of the philosophies and philosophers will not bear out his assertion. From the first century of our era religion played an important part in the lives of outstanding leaders. According to Sir Samuel Dill, the only intellectuals of any distinction in the second century who were not religious were Galen and Lucian. Neither of them have been reckoned with the profound. On the other hand the representative Christian writers of the second century were as versed in the philosophic thought of their time as the most cultured pagans. "Christians," as Henry Osborne Taylor says, "had pagan education, and pagans like the Emperor Julian and his friend Libanius derived suggestions from the religion they despised." It is not possible to divide pagan and Christian cultures so that we have science and philosophy on the pagan side and emotionalism, supernaturalism and superstition on the Christian side. No one would deny a distinction between pagan and Christian culture; but the line of demarcation must be drawn by a finer and fairer perception and by a hand less crude than that of Dr. Barnes.

Christianity, according to Dr. Barnes, presented nothing unique or original. From primitive, prehistoric man it derived its basic beliefs and practises, e.g., magic, sacrifice, baptism, initiation, purification rites, death rites, worship, belief in the supernatural and good and evil spirits. From Judaism, its cosmology, the patriarchs and prophets, its God, "the so-called Messianic hope," much of its morality. From the Persians, its heaven and hell doctrine, and its concept of immortality. From the Greeks, "the very core of its theology." From the Eleusinian mysteries, "the very core of Christian worship." From Rome, law and administration; the title of bishop, rites pertaining to birth, puberty, marriage, death; veneration of local saints, incense, holy water; festivals; terminology; the notion of piety;

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the conception of sanctity; the view of the sacred; *sacramentum;* vestments, etc. From Teutonic mythology, Easter and dragon-killing saints. From the Druids of Gaul, the fires of St. John (I, 358-362).

> Even this brief review of some of the major sources of Christian doctrine, ritual and administration clearly proves that Christianity was no unique and novel body of belief suddenly loosed upon an unsuspecting world [I, 362].

The reader may inquire if any great personalities played a part in the construction and propagation of this system. The answer is "Yes."

> One should not overlook the one dominating personality in the conquest of paganism by Christianity, namely, Saint Paul. Something like Christianity might, conceivably, have arisen if Jesus had never lived [I, 366].

Serious students of the history of Christianity might be recommended to read Dr. Barnes's account of the origin of Christianity as an antidote to the influence of the destructive radical school. Those who might be dazzled by the glittering scholarship of a Reitzenstein, a Bultmann, a Norden, a Loisy, a Guignebert, would have their normal sight restored by the contemplation of the grotesque results of this scholarship as stated at second-hand by the vehement but crude quill of Dr. Barnes. He presents us with no complex apparatus of criticism. But the issue of his presentation is clear. Eliminate *in toto* as historical sources the Gospels of St. Matthew, St. Mark, St. Luke and St. John; eliminate the Epistles of St. Paul and the other New Testament writings; eliminate the Apostolic Fathers and the apologists. Having done so, return to them and extract as soundly historical all that suits your preconceived theory and proceed in your most assertive dogmatic manner. Let the serious historian but contemplate the result as Dr. Barnes presents it and he will hastily return to the solid historical ground of the New Testament and the Fathers.

Dr. Barnes all but eliminates completely the influence of Jesus. Something like Christianity might have arisen if He had not existed. His influence was so insignificant we wonder, not why His contemporaries believed that He rose from the dead, but why they believed that He was put to death at all. "It is," says Aimé Puech, "one of the greatest aberrations of criticism to have wished to imagine a Christianity without Jesus." Dr. Barnes has been led into this aberration not for a historical reason but because of a metaphysical principle. His primary assumption is that supernatural causation cannot be admitted no matter what the evidence in its favor is. Hence scientific methods must be reversed. Historical phenomena must be set aside to save hypotheses. A hypothesis to be scientific must really give a better explanation of the facts already independently established. It must reconcile these facts better than the older theory and bring them under a wider principle of unity. Testimony is to history what the facts of observation and experiment are to the physical sciences. Testimony cannot be arbitrarily set aside because it does not fit in with our assumptions. Dr. Barnes's hypothesis suffers from the twofold defect: it does not explain the facts; it arbitrarily rejects the very best kind of historical testimony.

"Something like Christianity might have arisen if Jesus had never lived"! This involves us in the rejection of St. Paul's Epistles, not to mention the evangelists. Are they a gigantic forgery? A fraud on the part of Paul of Tarsus or of someone else? Why was the insignificant Nazarene selected for glorification? Was Paul afflicted with delusions? How did he succeed in imposing his fraudulent theology or his delusions on his confederates? How was the fantastic mechanism of Paul's construction put in motion? It had no original urge toward life and growth. It might move while Paul was there to keep the springs wound up but then the contraption was bound to stop. Not even the personality of Saint Paul as we know him at his best, not even his sublime theology, will explain the expansive effervescence of Christianity apart from the Christ of the Gospels. According to Goguel:

> Not only did the thought of Jesus exercise on the Church a decisive influence as the source of her inspiration, but still more was it the impression left by the Personality of Jesus which gave the impulse through which the whole system of Christian thought was developed. ["Jesus the Nazarene," page 243].

Aimé Puech says:

> It is the word of Jesus which has created Christian literature and given it its originality. In the New Testament the new accent which makes itself felt comes from the impression produced by the speech of Jesus.

This new accent is heard in its purity in the Gospels. It pervades even the very personal accent of the Pauline Epistles and the other New Testament writings. It presupposes as its only explanation a Personality unique in character and influence. By the finest kind of historical testimony we know that the little group that gathered around Peter at Jerusalem believed that Christ not only died but rose again. By this testimony we know, as Goguel says, that "at the moment of the conversion of Paul, eighteen months after the death of Jesus, the worship of the Lord Christ had been already established." The worship of the Lord Christ at that moment cannot be explained on the hypothesis of Dr. Barnes that "something like Christianity might have arisen if Jesus never had lived."

Dr. Barnes's preconceptions have led him to a worse oversight. The historian of western civ-

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ilization must take account not only of the historical Person, Jesus of Nazareth, as the Founder of a great religion. But in the case of Christianity it is equally important to take account of what his followers believed and represented Him to be. It is not necessary that the historian should acquiesce in that faith. But surely the historian must see that the Christian apprehension of Jesus as God and at the same time as a Man such as the Gospels represent Him played a large part in the vitality and growth of the Christian religion. Does Dr. Barnes speak of the idealism involved in such a belief and the expansive inspiration to be derived from it?

Christian idealism apprehended as having attained to reality in Jesus suffers total eclipse under his treatment. This source of inspiration is studiously kept out of the picture. Dr. Barnes will have us accept Christiantiy as a "supernaturalism of mixed derivation." The summary I have given is substantially his account of Christianity in the first five hundred years of its existence. He presents it not in chronological perspective as a social organism vitalized by the teaching and life of a Founder conceived as at once historical and Divine; he presents it rather telescoped flat to the two-dimensional aspect of a lifeless patch-quilt from which it is hard to understand how any religious warmth was derived. His description of it leaves us with the dominant impression that it was very largely a heaven-and-hell religion with an old-fashioned cosmology. In a discussion of Hamlet, even if it is only make-belief, he would surely feel called on to take account of the prince. In the history of western civilization did not the acceptance of the Christ of the Gospels dominate the course of events? Was not this acceptance of primary importance for the growth and spread of Christianity? The historian who neglects it through defective vision or because he shuts his eyes is temperamentally unfitted to undertake the history of western civilization. If his neglect is voluntary we cannot help thinking of him not as an historian but as a pedler of anti-Christian propaganda.

II

If Dr. Barnes proved himself a surer guide in regard to primitive religion than he has actually done, Christians would have no hesitation in acknowledging their indebtedness to primitive man. They have always believed that they have in common with primitive humanity monotheism and such fundamental religious practises as prayer and sacrifices. Contemporary anthropology renders that belief very probable, the most probable of all theories, as we have seen. The belief in itself is beyond the range of science to prove or disprove.

Their debt to Judaism they acknowledge to a far greater extent than Dr. Barnes is capable of conveying. His treatment of Hebrew religion is grudging and vitiated by his fundamental religious assumptions. His account of early Hebrew history is quite antiquated in the light of recent archeological research. He is still in the pre-war and Welhausen period. His treatment of Judaism at best is naturally unsympathetic and inadequate.

In tracing Christian beliefs to Greek and Persian sources he shows himself at once dogmatic and inventive. He tells us:

> Greek philosophy and metaphysics provided the very core of Christian theology [I, 360].

This leads to the statement:

> By the time of the writing of the Gospel of St. John, early in the second century, A. D., Christ was being expounded in terms of the Greek Logos.

His previous references to the Greek Logos (I, 240) were consulted and the following extraordinary statements came to light, revealing that Dr. Barnes is unreliable as an exponent either of Greek philosophy or Christianity. He says:

> Plato and the Stoics rejected the popular view of the gods and conceived of an abstract divine intelligence which was communicated to man in the form of the Logos. In the thought of Plato the Logos was the messenger of Wisdom mediating between God and man. With the Stoics the Logos was the direct emanation of divine wisdom.

To one familiar with Greek philosophy the combination of Platonism and Stoicism particularly in what pertained to the concept of the divine is simply lumping things that do not go together. Platonism is definitely dualistic and Stoicism is as definitely monistic. In the second place, if the issues were not so serious, it would be amusing to hear from Dr. Barnes what Plato thought about the Logos. There is nothing in Plato about a Logos. There is nothing about a messenger of wisdom mediating between God and men. Those therefore who try to determine the significance of the Johannine Logos by Plato will be completely at a loss.

He is also unhappy in his account of the Stoa. He writes:

> The Stoics were avowed theists, and looked on the universe, man and society as products of divine handiwork. God created the material universe and man. Social insight and legislative wisdom could only be secured by man's imperfect assimilation of divine guidance. This divine wisdom emanated from God in the form of the Logos and might be absorbed to some degree as a result of the rational nature of man [I, 226].

This is the loosest sort of writing. The concept of emanation occurs first in the Alexandrian period of philosophy. The concept of the creation of the physical universe is quite foreign to Greek philosophy. And above all, since the philosophy of the Stoa was monistic—a consequence

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of their adoption of the Heraclidian physics—they cannot be spoken of as avowed theists. Pantheists we should now call them. God was not distinguishable from the eternal process of things except for thought.

The Stoic Logos is rightly described as an abstraction. It is the world considered as Reason. It cannot by any possibility be identified with the Johannine Logos simply because the New Testament is as definitely dualistic as the Stoics were monistic. How then can the Johannine Logos, "the core of Christian theology," have been derived from either the non-existent or heterogeneous source pointed to so authoritatively by Dr. Barnes? It does not seem that the Doctor has shown how it was derived. We shall therefore continue to consider the Johannine Logos unique in content and possessing in common with the Greek Logos only the name. The same would hold had he tried to trace it to Philo of Alexandria.

Dr. Barnes writes:

> From Greek philosophy the Christians derived much of their theology. From the Neo-Platonists their reliance upon justification through faith [I, 240].

This extraordinary statement is a second time substantially repeated (I, 361). It is plain from a comparison that Dr. Barnes is not speaking of "justification through faith" in a technical sense. He seems to mean "virtue of faith" or "religious faith." What blind Fury drives him to look to Neo-Platonism for what is plainly emphasized repeatedly in the Gospels and in St. Paul's Epistles? Why should the Christians wait until the third century for a doctrine on which Saint Paul was most insistent in the first? By such methods Dr. Barnes could prove anything to his own satisfaction. But that Christianity is a "supernaturalism of mixed derivation" cannot be demonstrated to others by such scholarship.

Quite on a par with the preceding is his twice-repeated statement (I, 240, 361):

> From the common meal in the Eleusinian mysteries they [the Christians] derived the basic sacrament of the Mass or Lord's Supper.

Not an atom of proof is furnished. It is true that here Dr. Barnes is not as original as in the preceding instances. There is not a remote resemblance between the Eleusinian mysteries and the Lord's Supper. I shall quote Professor Groton's description of that rite in the mysteries that is supposed to have influenced Saint Paul ("Dictionary of Apostolic Church," page 62):

> One more interesting feature of the mysteries of Demeter is the *kukeon* or sacred drink. Clement of Alexandria refers to it in the only confession he ascribes to the initiate: "I have fasted; I have drunk the cup (*kukeon*); I have received from the box; having done (tasted) I put it into the basket; and out of the basket into the chest" (Protrept., 2) The *kukeon* was a mixture of grain water and other ingredients which was the first food that Demeter had taken after her long wanderings and fastings. . . . It was "a sort of soup" or a "kind of thick gruel" as Frazer describes it. The part which it played in the mysteries cannot be determined. But apparently it was not an important part and therefore, in this respect, the *kukeon* cannot be likened to the Lord's Supper.

Jocular indecency, the use of sexual emblems, obscene representations and performances had also a place in the mystery (cf. Bevan in "Christianity in the Light of Modern Knowledge," page 87f., Lagrange in *Revue Biblique*, 1919, tome XVI, page 157). Even if we had any reason for thinking that Saint Paul or any other decent Christian had been acquainted with the mystery we could only suppose them to react toward it as Clement of Alexandria at a later date. (Readers know of course that the first written account of the Eucharist which we now have occurs in St. Paul's First Epistle to the Corinthians, chapter xi, about A.D. 56.) Eduard Meyer, a secular historian of world-wide standing ("Ursprung des Christentums," I, 175), is sure that the Eucharist belonged to the oldest element of the tradition as Paul received it at Damascus; that Paul received it "from the Lord" as he received the Christian tradition as a whole, during the three years of instruction at Damascus; that his instruction was completed by his interviews with Peter and James in Jerusalem. Such is a reasonable interpretation of Paul's solemn assurance. It does not involve the veracity or the sanity of Saint Paul or the rejection of a text for arbitrary reasons.

Though there be no evidence for such hypotheses, said Salomon Reinach, still they are invoked to explain the continuity of religious facts without having recourse to transcendent intervention (*Revue Archéologique*, 1920, XII, 120). That is the difficulty with Dr. Barnes in a nutshell. Meantime we shall continue to believe that the Eucharist is "from the Lord" until Dr. Barnes proves that "the very core of our worship is from the Greeks." That proof may be expected by the Greek Calends.

(*A History of Western Civilization, by Harry Elmer Barnes. New York: Harper and Brothers.* $10.00.)

Arbor Una Nobilis

(For One in Sorrow)

When all our lovely words are blown away,
  Like petals from an apple-tree in spring;
When burnished leaves of wit have flashed their say,
  And fallen like bright chaff at harvesting;
This grief, a bare bough of reality,
  Holding the snows of heaven for an hour,
Shall be in bloom upon a single Tree
  Alive with Love, its rod, its root, its flower.

SISTER THOMAS AQUINAS.

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HEINE AND THE GERMAN REVOLUTION

By ROGER F. STEGLITZ

GERMANY'S national revolution was prepared by certain trends of philosophical thought which may be traced to the leading philosophical systems of the eighteenth and nineteenth centuries. The German example offers conclusive proof that political and social action issues from specific theoretical and speculative convictions or, in other words, that action always follows being (*operari sequitur esse*). It is highly significant that contemporary philosophers in Germany, such as Martin Heidegger, Ernst Krieck or Ernst Bergmann, consistently follow out the philosophical ground-plan outlined by their intellectual ancestors when they come to the support of the National-Socialist ideology: one being indebted to Kant and the neo-Kantians, the second to Fichte and the transcendental idealists, and the third to Schelling and the nature philosophers (*Naturphilosophen*) of the nineteenth century. This interrelation between thought and action, ideas and realities, philosophy and life, with particular reference to German thought and German life, was visualized by Heinrich Heine, the German-Jewish poet and critic in an almost uncanny prophecy that we find at the end of the third book of his essays on the "History of Religion and Philosophy in Germany." These essays were written in Paris, in December, 1834.

The passage pertient to the problem involved reads as follows:

"Kant's Critique, Fichte's Transcendental Idealism and, above all, the Philosophy of Nature have developed revolutionary forces which only wait for the day when they can break into the open and fill the world with horror and admiration. There will be followers of Kant who will forsake piety and reverence even in the world of phenomena. Pitilessly they will ransack the foundations of Europe, they will fight with sword and axe to root out every trace of the past. Followers of Fichte will appear on the scene in full armor. The fanaticism of their will-power can neither be checked by fear nor by selfishness, for like the early Christians, they live in the world of the spirit, they defy matter. . . . But these transcendental idealists would be even more stubborn than the early Christians, for the latter suffered earthly tortures in order to gain heavenly bliss, while the transcendental idealist does not believe in the reality of torture and is inaccessible in the bulwalk of his own thought. But more horrible than all these will be the nature philosophers (*Naturphilosophen*) as soon as they actively participate in the German Revolution and identify themselves with the work of destruction.

"While the fist of a Kantian strikes strongly and accurately because his heart is not moved by any traditional form of reverence, and while the follower of Fichte courageously defies any danger because he does not believe in danger as a reality—the nature philosopher will be the true horror in that he reestablishes contact with the original forces of nature, conjuring up the satanic powers of old-Germanic pantheism. Within his breast will then come to life that war-lust of which the ancient Germans were possessed, a lust which does not wish to fight in order to destroy nor in order to vanquish, but makes fighting an end in itself.

"Christianity—and this is its most beautiful accomplishment—has mitigated to some extent that brutal Germanic war-lust, but it could not destroy it, and if the time should come when the Cross . . . should break down, then the savagery of the old warriors will reappear, that blind Berserker-madness of which the Nordic poets sing. . . . Then the ancient gods of stone will rise from their graves . . . Thor with his hammer will rise and destroy the Gothic cathedrals. . . .

"We must expect the same revolution in the world of phenomena that we have witnessed in the realm of the spirit. Thought precedes action as lightning precedes thunder. The German thunder, to be sure, is typically German: it is not very flexible, it moves slowly. But it will approach, and when you hear it crash as there has never been a crash before in the history of the world, then you will know that the German thunder has reached its goal. There will be such a commotion that the eagles will drop dead to the ground, and the lions in the distant deserts of Africa will put their tails between their legs and will withdraw to their royal dens. Germany will offer a spectacle which will make the Great French Revolution appear as a harmless idyl. . . .

"The hour will come. And the nations of Europe will be grouped round Germany to watch the big war-games, like the audience in the seats of a huge amphitheatre. . . . Ye Frenchmen, beware! A liberated Germany will be more dangerous to you than the entire Holy Alliance including all the Croats and Cossacks. Whatever happens in Germany, whether the Crown Prince of Prussia or a certain Dr. Wirth will be her ruler, always be prepared, always standing on guard, gun in arm."

Harper's Ferry

Something immortal is sequestered here
In this cleft between hills, in the taut air:
A midnight mutiny, a morning fear,
The heavy footfall on a scaffold stair,

The tread of military feet. Here peace
Is broken by the sharp insurgent sound
Of a bugle blowing. Quick shouts increase.
As tumultuous thunders shake the ground.

A peculiar terror inhabits this
Rural asylum, where fate touched the drum
That called a nation to its precipice
And brought a madman back from martyrdom.

A terror of the blood, a memory
Of strange historic incidents come down
To a meek people—of a wrath that we
Remember as a certain fool named Brown.

CARL JOHN BOSTELMANN.

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Seven Days' Survey

The Church.—Publications of Catholic educational institutions in the United States are being gathered by J. L. O'Sullivan, dean of the Marquette University College of Journalism, at Milwaukee, for the World Catholic Press Exhibit which will open at the Vatican May 12. All publications must reach Mr. O'Sullivan by March 15. * * * A bulletin issued by the Archdiocese of Guadalajara, Mexico, requests the priests to celebrate Masses, the faithful to receive Communion, make the Way of the Cross and recite the Rosary and other prayers for the late Archbishop Orozco for the thirty days following his death, February 18. * * * The pamphlet, "The Catholic Priesthood," is the tenth Encyclical of Pope Pius XI issued in this convenient form by the National Catholic Welfare Conference. * * * Some 26,740,584 persons in Asia, Africa, islands of the Pacific and the East Indies received medical aid during last year through 3,300 Catholic hospitals and dispensaries, according to a report just received by the National Headquarters of the Society for the Propagation of the Faith. * * * March 6 is the one hundredth anniversary of the establishment in the United States of the Congregation of the Sisters of St. Joseph of Carondelet. Because of the Lenten Season the anniversary will not be celebrated until next month. * * * During 1935, the Franciscan Friars of the Atonement at Graymoor, New York, gave hospitality to more than 100,000 wayfarers on the Albany Post Road. On March 1, the first Holy Name Communion breakfast for the needy wanderers was to be held at Graymoor with Father Paul, founder and minister general of the order, attending. * * * Public prayers were said at Maryknoll and other centers for Father J. Clarence Burns, M.M., of T'ung Hua, Manchukuo, held captive by bandits since February 5. * * * Right Reverend Monsignor Nelson H. Baker of Lackawanna, New York, celebrated his ninety-fifth birthday, February 16; he will celebrate the sixtieth anniversary of his ordination, March 19. In two generations the $25,000,000 institution he built for orphaned and homeless boys has cared for 25,000 boys, given clothing to 500,000, and free medical aid to 250,000 needy.

The Nation.—Final 1935 construction figures for 811 cities were reported by the Bureau of Labor Statistics. All construction in 1935 cost $836,504,117, compared to $491,054,809 in 1934. The total cost of new residential building rose 171.8 percent, non-residential, 47 percent, and additions, alterations and repairs, 35.6 per cent. * * * The Nye Munitions Inquiry, started in May, 1934, finished its work last week. Its report and recommendations will be given the Senate this month. * * * Several favorite relief projects upon which sums of money have already been spent are having trouble getting support from the present Congress. It is impossible to tell exactly what appropriations Congress will make before it disperses, but it seems now that no funds will be made available for the great Western tree belt and that Passaquamoddy in Maine will have trouble keeping going. The Florida Ship Canal is at present rather friendless, but the aged Senator Fletcher of Florida is expected to get money to continue digging it. * * * The retirement order issued to Major General Johnson Hagood soon after he spoke to Congress about WPA "stage money" aroused violent outcries against administration "terrorism." Although Congress can do little about it, there were many discussions about the quality of discipline and freedom. * * * General William L. Mitchell, former commander of the air arm, and perhaps the army's most severe critic, died during the week. * * * Former Governor Ritchie of Maryland, whose term of office was the longest in the state's history, and Henry L. Roosevelt, Assistant Secretary of Navy, both died during the week. * * * The House of Representatives voted an inquiry into the Townsend plan and organization. The inquiry seemed inspired more by dislike than by scientific interest in the old-age pension. * * * The House version of the Soil Conservation bill, which closely resembles the administration bill, was accepted by the Senate in conference and was scheduled for quick passage. * * * A movement is on foot combining the most conservative and most radical forces in the Senate to force a $1,000,000,000 tax law through Congress before adjournment. Senators Byrd and La-Follette are the leaders.

The Wide World.—Speaking in the House of Commons on the foreign situation, Mr. Anthony Eden declared that the world was "confronted with the same problems" which had eventually led to the war of 1914. He denied that Great Britain would take a part in the "encirclement" of Germany, and refused to commit himself on the subject of oil sanctions against Italy. Some inkling of the "drift toward 1914" was conveyed by press dispatches setting forth most vaguely the object of conversations recently in progress between Italy and the former Central Powers. It was hinted that a pact between the Mussolini and Hitler governments might guarantee mutual aid in case of danger, with the independence of Austria accepted on both sides. The discussion of the pending treaty between France and Russia stimulated endeavors by Berlin to get a firmer grip on Poland, which is obviously threatened by possible conflict between the Nazis and the Bolsheviks. The most tangible result to date was Italy's warning that French concurrence in oil sanctions would have perilous consequences. * * * Nothing decisive occurred in Ethiopia. An Italian advance through the foot-hills south of Buia met little or no resistance, but an Ethiopian attack on one of the flanks evidently met with some success. Further attempts to effect a peace were rumored in many quarters. It was stated that Vatican diplomats had requested M. Benes to undertake the mission of go-between. * * * The London Naval Con-

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ference was hopelessly entangled in debates between British, Italian and French delegations. The Italians insisted upon withdrawal of His Majesty's fleet from the Mediterranean as an indispensable prelude to any pact, and the French demanded a European aerial convention as a basis for acceptance of Germany as a party to the discussions. It looked as if adjournment to the fall would be the probable outcome. The United States figured primarily as a champion of battleships of more than 35,000 tons. * * * In Spain Manuel Azaña formed a new government, and secured general amnesty for all political prisoners. At least 30,000 of these were released from jails in a number of cities. This meant, of course, the renewal of agitation on a grand scale, so that life in Spain during coming months will be none too safe. In numerous places violence was done to church property, and in most of the southern provinces troops were employed to restore order. It was supposed that no ambassador would be appointed to the Holy See and that the agitation against the Jesuits would be revived. * * * According to Mr. Frederick T. Birchall's story in the New York *Times,* the primary objective of a Jewish conference to meet in London soon will be to expedite the migration of at least 100,000 Jews from Germany. * * * Press dispatches indicated that Japanese army leaders had staged a coup following elections in which the non-military party had strengthened its position. The censorship was almost impenetrable but newspapermen believed that Premier Okada, Finance Minister Takahashi and at least three other Cabinet members had been assassinated.

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War on Crime.—The American Bar Association, the American Newspaper Publishers Association and the American Society of Newspaper Editors have decided to collaborate in curbing sensational trial publicity like that which disgraced the Hauptmann case last year. *Editor and Publisher* quotes a survey of newspaper editor opinion in various parts of the country. The practise of hiring special feature writers who play up the scenes in court and express opinions before the case is actually decided is roundly condemned. Judges are called upon to maintain greater discipline on court proceedings, lawyers to refrain from giving statements to the press. According to William L. Rawson, president of the Bar Association, lawyers should "set their house in order" as a first step. On February 20, the United States Senate unanimously passed the most drastic measure ever submitted to Congress to curb the sale to criminals of machine guns, automatics and other rapid-firing weapons. The bill would permit only licensed dealers to ship firearms and ammunition in interstate commerce and to foreign lands or to repair quick-firing weapons or to make them from rifles and revolvers. In New York State Governor Lehman continued his fight for his entire anti-crime program of sixty bills drawn up by leading experts. In a state-wide broadcast, February 23, he called upon the people of the state to insure the enactment of the whole non-partizan program. The passage of a large proportion of the bills, not necessarily the most important ones, was held certain.

Brotherhood Day.—Brotherhood Day, the observance on February 23 of mutual good-will sponsored annually by the National Conference of Jews and Christians, was noted with more than usual interest this year. Speaking at Hyde Park in honor of the occasion, President Roosevelt asserted that throughout the world religion has become the butt of anti-religious forces, and that this very fact is a challenge to spiritual-minded Americans. He said in part: "No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—special, political or economic—that would not melt away before the fire of such a spiritual awakening." This was the first radio address delivered by the President from his Hyde Park home. In California, Governor Merriam cooperated with mayors of large cities in fostering observance of the day. A cooperative program, featuring Catholic, Protestant and Jewish speakers was a notable part of the observance in Los Angeles.

Educators Meet.—American school administrators met in St. Louis for the convention of the department of superintendence of the National Education Association in an atmosphere far removed from academic placidity. The most "liberal" of the members were joined in the new John Dewey Association and at a separate meeting, Dr. George S. Counts, as spokesman, delivered the kind of attack against conservatives which was expected: he assailed William R. Hearst, Alfred E. Smith, Frank Belgrano, former commander of the American Legion, Father Coughlin, and the Liberty League and Daughters of the American Revolution. During the general assemblies, Charles A. Beard advocated a vigorous national body to defend free scientific inquiry. Something of a three-cornered debate was held when Senator Barkley defended the New Deal, former Governor Allen of Kansas attacked it as a Republican and Norman Thomas as a Socialist. Subjects of intense discussion were loyalty oaths and the District of Columbia law which forbids payment to teachers who have taught or advocated Communism. The school administrators wanted teachers encouraged to teach all sides of all questions without advocating any. Resolutions against the loyalty oaths were rather surprisingly restrained. Perhaps the most important practical resolution was the one supporting a bill about to be introduced into Congress providing permanent federal aid to public schools in all states. The educators want $300,000,000 assigned the first year. The only serious debate concerned the basis of distribution to states. The resolution supports a rather automatic idea based on the child population of the states and their ability to support education. Advocates of the resolution believe it keeps local schools clear of central control, a thing most of the members apparently wish to guard against.

Japanese Politics.—Prior to the military rebellion now in progress, the liberal Minseito party in Japan in

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the recent parliamentary elections, gained a marked ascendancy over the Seiyukai party which is controlled by the militarists. The former rose from a strength of 127 representatives in the Diet to 205, while the latter fell from 242 to 174. The government of Premier Keisuke Okada backed the Minseito party and this is given as much credit for the party's success as popular revulsion against the rule of the militarists. The latter forced the party out of power in December, 1931, after the Japanese army had launched its Manchurian campaign and the Japanese people were inflamed with dreams of a vast and rich empire on the Asiatic mainland. The Minseito party had backed Japan's participation in the League of Nations, had been conciliatory in its foreign relations and had sought to foster Chinese good-will toward Japan through peaceful measures. The Seiyukai party, kept in line in its subservience to the army's high officers by the threats of a Fascist dictatorship which would disband the Diet, was by its docility actually an instrument of Fascist government. The Minseito campaigned on a program to "exterminate Fascist ideas" and urged that "constitutional government be established on a firm basis." The nationalistic attitude of the Okada government at the London naval conference, however, is cited as evidence indicating that the former liberalism of the Minseito party, in the matter of foreign affairs at least, has been altered by the *fait accompli* in Manchuria.

Racially Speaking.—Reviewing "We Europeans" in the New York *Herald Tribune Books,* Professor H. S. Jennings summarizes a good deal of what science appears to know about racial origins and characteristics. He believes that mankind "developed" in early times from three to five primary "varieties," each distinguished by "genes" "transmitted from parent to offspring according to a well-established scheme." Today it is exceedingly doubtful whether any race anywhere is absolutely "pure." In Europe "the genes of the white variety prevail," and a number of "secondary varieties" have from time to time established themselves. But these are now hopelessly fused. "Every nation in Europe," says Professor Jennings, "is an inextricable mixture of the genes of these secondary varieties. This is shown by the evidences of prehistoric migrations and mixtures, by historical records, and by the mixture of characteristics found in the present populations." On the other hand, it is true that one variety may be more marked in a given geographical region than it is in others. Thus the Nordic genes prevail in Scandinavia, while Southern Italy is hospitable to the Mediterranean genes. But as a rule mixture predominates: "a population may well be prevailingly Nordic in color, Alpine in head form, Mediterranean in stature." Professor Jennings holds that the same conclusions must be reached by the student of the Jewish race. "The Jews are shown both by history and by anthropological evidence to be a much mixed group, carrying genes from diverse sources, and themselves differentiated into diverse groups in different regions." It must merely be borne in mind that long-continued existence within the boundaries of a country confers upon families a definite ethnic something, to be added to other cultural elements, and that "any intermarrying group which keeps itself in isolation" may in time come to seem very different from its environment. In all this Professor Jennings is making a résumé of the views expressed in "We Europeans," but himself concurs. The subject is so important that a really first-class institute for the study of race problems is immensely desirable.

Poem for Our Lady.—A friend of the magazine *America* who explains "I've always wanted to write an exquisite bit about Our Lady, but I'm inarticulate. Since I can't do the thing myself, perhaps, vicariously, I could bring her a little honor," has contributed $150 to be awarded the two best poems written in honor of Mary, the Mother of God, and handed in to Reverend Francis Talbot, S.J., literary editor of *America.* The contest is for any poet, Catholic and non-Catholic, in North America. Each poet is allowed to offer three poems. They must not have been previously published and must not exceed fifty lines. The contest closes the last day of May and after that the judges will decide which one deserves the first prize of $100 and the second of $50. Father Talbot writes: "The purpose is solely that of energizing poets, major and minor, to write great poetry in honor of the Blessed Virgin. . . . Let only the poem be sincere, let it only be penetrating, let it only be understanding of her."

Chaldeans in Chicago.—At the request of Cardinal Mundelein Reverend Francis Thomay was recently sent from his home at Basrah, Iraq, to establish a church in Chicago for the followers of the Roman Catholic Chaldean rite, several hundred of whom have taken refuge there because of persecutions in Persia and Mesopotamia. From his headquarters in the Illinois Club for Catholic Women at 111 East Pearson Street, Father Thomay has issued an appeal which includes a fascinating outline of the history of his people. Ancient Chaldea was the "site of the Garden of Eden, the scene of the Great Deluge and the cradle of civilization." The tower of Babel and the birthplace of Abraham were within its confines. "Assyro-Chaldeans established the first empire in the world 3,000 B. C. . . . Baghdad, the capital of the new kingdom of Iraq and the seat of the Chaldean Catholic Patriarch, Joseph II, was once the city of Babylon and later the city of Haroun-el-Raschid. . . . Assyro-Chaldeans were the first Christians in the world believing in the Divinity of Our Lord Jesus Christ. Chaldean kings...were the three Wise Men....Upon their return to their own country the three Chaldean kings were the first to propagate the faith in Jesus Christ." Extensive missionary activities were carried on in the seventh and eighth centuries when Chaldeans numbered more than 80,000,000. "Their language was the Chaldeo-Aramaic, the native tongue of Christ, which is still used in their church services. . . . With their co-religionaires in Malabar, India, the Christians (in Chaldea-Iraq) once millions strong have been reduced to about 750,000 by the successive onslaughts of the Medes and the Persians, the Mongols and Tartars, the Turks and Kurds, the Arabs and other tribes."

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Colonel Riggs.—On February 23, Colonel E. Francis Riggs, brother of the Rev. T. Lawrason Riggs, was slain in Puerto Rico by two native assassins. The Colonel had been serving as head of the insular police on the island, and the assassins (who were themselves shot down later on by police) stated that their motive had been revenge for the death of four young "Nationals" near the University of Puerto Rico last year. With that incident Colonel Riggs had no connection. He was driving home from Mass, with his prayer-book in his hand, when there was shooting. A few moments later he had been fatally wounded. Colonel Riggs was born in Washington forty-nine years ago. He was a Yale graduate and had also studied in Europe. During 1911, he entered the army; and six years later, after the outbreak of the war, he served as commander of the 325th Artillery. Later he was in the government service on several important missions. Induced by Senator Tydings to take command of the Puerto Rican constabulary, he devoted his best energies to the task. Ernest Gruening supplied the following comment, which we are glad to reprint: "Riggs was a gallant gentleman and a most efficient officer. He was beloved throughout the island and his loss is an irreparable tragedy for Puerto Rico." To THE COMMONWEAL he and his family have been devoted friends.

Non-Catholic Religious Activities.—"The Soul of George Washington" written by eighty-year-old Federal Judge Joseph Buffington of Philadelphia was published by Dorrance and Company, February 21. The result of twenty years of research, it is based on source material gathered "in a lawyer-like way." Judge Buffington maintains that despite the "evidence of George Washington's personal deep-seated spiritual character, with his dependence on prayer and Providence, with his appeals in his official papers to his countrymen for their prayers, fasting and worship of God, posterity has not distinctively recognized the fact that he was, par excellence, the Christian statesman of our country." * * * A six-point manifesto denouncing the Nazi government for its treatment of Jews, non-Aryan Christians and "various Gentiles" was adopted at Toronto by representatives of the United Church of Canada and of the Anglican, Baptist, Friends, Presbyterian and Roman Catholic Churches. It called upon the United States to abandon its policy of isolation and upon Canada to welcome German refugees. The American Christian Committee for German Refugees, with headquarters at 287 Fourth Avenue, New York City, are making a strong appeal for shoes and clothing for the 3,700 destitute German Christian refugees now living in France. * * * At the annual meeting of the International Council of Religious Education at Chicago it was announced that the young members of more than thirty religious denominations would be enrolled in classes this summer and fall to learn how to vote with more intelligence and less emotion in the November elections.

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Catholic Social Center.—The cathedral city of Reims inaugurated in January a "Social Center" planned to group together a number of services and works conducted by Catholics which have previously been dispersed in various places or housed in the center of religious action, the old *Maison des Cordeliers.* A large building previously used by the army has been made over for the new purpose. Most of the ground floor will be used by the Christian trade unions, the interprofessional unions and women's unions, for their offices and various cooperative projects. A large assembly room will open off the office of theFrench Federation of Christian Workers, which is the French Catholic A. F. of L. The Boy Scouts will also have an office on this floor. On the second floor the director of the Center will have his office and more of the unions. Most of the rooms will be occupied by purely local social organizations, such as mutual social insurance societies, an employment bureau, an office for legal advice and a secretarial school. On the third floor there are more study rooms, reserved chiefly for the free courses arranged by the women's unions, and also ample accommodation for the Jeunesse Ouvrière Chrétienne, the Jeunesse Ouvrière Chrétienne Féminine, the French Federation of Professions and various similar Catholic organizations. The top floor of the building is empty at present and will be occupied as demands are made. The property has been given to the Cardinal Archbishop of Reims by the new organizing Social Secretariat. The director, the Abbé Froissard, and the president, M. Bayle, summed up the purpose of the organization as being to unite and serve, and to struggle with all their forces to remedy the disorders caused by the present social floods.

Collective Action.—A meeting of more than 20,000 members of the well-organized International Ladies Garment Workers Union and affiliated Dressmakers Union, was held in Madison Square Garden in New York and voted a peaceful settlement of a threatened strike which would have called out over 100,000 workers in New York and vicinity. Agreement had been reached with four employer associations, the United Dress Manufacturers Association dissenting at the time of writing. Those agreeing were the Affiliated Dress Manufacturers Association, Popular Priced Dress Manufacturers Group representing jobbers, the National Association of Dress Manufacturers and the Interstate Dress Manufacturers Association. David Dubinsky, union leader, addressed his followers from a flower-banked prize-fight ring which without the flowers, has been the scene of many fights of international notoriety. The principal items of the new agreements were: first, a provision for limiting the number of contractors a jobber (or, so-called, middle man) may employ, a provision which is expected to reduce what the union claims was a system of cut-throat competition responsible for forcing down wages; second, a provision fixing upon jobbers the responsibility for wage and work standards; and third, one eliminating the employment of anyone under eighteen in the industry. The agreements were hailed by the union leaders as triumphs of industrial democracy, and the last-named provision in particular was pointed to as a step in advance of anything the federal government has been able to do.

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The Play and Screen

Ruth Draper

IT IS perhaps not without significance that two of the very few really imaginative actresses of the American theatre are strictly speaking not actresses at all. Miss Cornelia Otis Skinner and Miss Ruth Draper are monologists, a very dry and barren term to describe an art so rich and varied as is theirs. It is unquestioned that these two superlative artists began with an innate talent of a high order, but the fact that they seem so much more varied in their powers, so much more imaginative and mature than all but one or two of the actresses of the legitimate stage, does not mean that other actresses, given the opportunity, might not rise to equal heights. The trouble is that the American theatre does not afford this opportunity, for naturalistic dramas, superficial comedies, and farces give their players no chance to spread their wings. Actresses are almost always also cast to type; with rare exceptions an ingénue must look off the stage like an ingénue, an old woman must be an old woman. As a corollary there is no premium put on imagination or virtuosity, in fact quite the reverse. In plays of everyday life this system has its merits. When nothing distinguished or poetic is required, when photographic verisimilitude is the be all and end all, the average of American acting is second to none; but when the actress is required to soar, her wings have never been given the chance to sprout or, if they have, are so weak from nonuse that they rarely lift their owner from the ground. But the monologist, dependent on no one but herself, is able to gain variety by playing any part her imagination fires her to play, is able to spread and strengthen her wings. So we have such artists as Miss Skinner and Miss Draper.

Miss Draper's recitals this year have been perhaps the most successful of her career. Always a magnificent technician, her art has deepened and matured, while its variety is as extraordinary as ever. As the frivolous débutante of "A Quiet Morning in Bed," as the acidulous New Englander of "On a Porch in a Main Coast Village," as the French peasant woman of "Vive la France!" as the Private Secretary, the bored Wife, and the Woman Who Understands of "Three Women and Mrs. Clifford," as the twittering English spinster, the Italian beggar woman, the Midwestern tourist, the German Frau, and the final Mater Dolorosa of "In a Church in Italy," she runs the gamut of the emotions, presenting in a short two hours a veritable tabloid *comédie humaine*. It would be useless to compare Miss Draper's art with that of Miss Skinner, and yet the comparison is inevitable. Both are artists of the very highest quality; whether Miss Draper could do historical costume impersonations as supremely as Miss Skinner is perhaps doubtful, but in the more intimate and homely manifestations of human character she is inimitable, admirable as is Miss Skinner, too, in these. All we can say is that happy is the stage to have at the same period two such splendid creative artists. They make most of our artists seem limited and even pallid. (At the Booth Theatre.)

Mainly for Lovers

THIS is the sort of tenuous comedy which English audiences seem for some odd reason to like, and which is entirely dependent for its success on the light touch of its performers. "Mainly for Lovers" has practically no plot at all. There are two sisters, one married to a man whom she hasn't seen for eight years, the other in love with another man, with whom she is debating whether to marry or to live with out of wedlock. The husband returns and makes friends with the other man, and the end finds him reunited to his wife and the other man about to marry the sister. The humor and dialog are trivial. Beautifully acted this might serve to pass away the evening, but in New York only the inimitable Leo G. Carroll as the unmarried man, and Dorothy Gish as the wife, play with sufficient lightness of touch. Arthur Margetson is good looking and easy as the husband, but little more, and Rachel Hartzell lacks variety as the sister. But Mr. Carroll's dry humor and dead pan face, and Miss Gish's charm do partially atone for the slightness of Philip Johnson's play, and for its lack of sparkling lines. (At the Forty-eighth Street Theatre.)

GRENVILLE VERNON.

Trail of the Lonesome Pine

THE MOTION picture in its move toward the art of natural coloring experimentally took John Fox, jr.'s gripping and oft-told tale of the Blue Ridge Mountains to establish the relation between color and melodrama in the great outdoors. And, holding in mind the mistake of the all-colored "Becky Sharp" of last year, when the drama served as an adjunct to the pigmentation rather than inversely, the producers astutely planned and effectively executed pictorial enchantment for the action, using color as an embellishment. The result is soothing and pleasant; neither color or scenery distract from the plot.

The family feud is still pretty much dominant throughout, characters represented principally by the accomplished Henry Fonda and Sylvia Sidney eventually bring peace to the hills after a series of incidents in the old manner of throbbing mountain-folk melodrama. There is real atmosphere of the Kentucky hillbillies, with all of their brooding ignorance and implacable hatred, rekeyed to the modern pitch of today from the quieter tempo of the time of its first claim to fame, 'way back yonder in 1915.

Technically, Technicolor in the form in which it now is presented comes pretty close to long-sought perfection, making of the Fox saga a far better motion picture than it would be without the exquisite shadings of the blues and greens and golden browns of the majestic mountains, forests and lakes in the hills. As entertainment the production is satisfying drama. (Generally released March 13.)

Klondike Annie

IN MAE WEST'S new picture the Production Code Sapolio missed a spot or two. Mae West still is the arch-exponent of the hurly burly, the *double entendre* and the questionable-in-taste, though talking and acting limitedly. (Generally released February 26.)

JAMES P. CUNNINGHAM.

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Communications

THE INFORMER IN RETROSPECT

Chicago, Ill.

TO the Editor: Any patriotic Irishman is naturally bewildered by the recent decision of the New York film critics, in unanimously voting "The Informer" the best 1935 film. Such a production plainly reflects discredit and mistrust on Irish character. Selection depends on judgment. True judgment can be ascertained only by an objective consideration of all the facts involved. If these critics were unaware of the historical setting and were only concerned with the technique of the drama, such a conviction can be disregarded. In the true light of reason, however, misleading factors cannot be overlooked.

This film had its origin in the Black and Tan period, which was indeed critical in the history of Ireland. Dail Eireann had officially proclaimed an Irish Republic. As the English government feared the popularity with which the republic was commonly accepted, this so-called army of Black and Tans was sent over, professedly, "to maintain peace among the much disturbed race." These new recruits on their first landing could not all be supplied with uniforms, and were often dressed partly in dark clothes, partly in khaki. In consequence they were commonly nicknamed "the Black and Tans." Current opinion had it that they were recruited in large numbers from the English jails. Whether or not this was true, they took full advantage of the license accorded them. The following excerpt from the Irish Bishops' Pastoral, issued at St. Patrick's College, Maynooth, on October 20, 1920, bears testimony:

"It is not easy to uphold the law of God and secure its observance when oppression is rampant in the country. On a scale truly appalling have to be reckoned: countless indiscriminate raids and arrests in the darkness of night; prolonged imprisonments without trial; savage sentences from tribunals that command and deserve no confidence; the burning of houses, town halls, factories, creameries and crops; the destruction of industries to pave the way for want and famine, by men maddened with plundered drink and bent on loot; the flogging and massacre of civilians—all perpetrated by the forces of the crown, who have established a reign of frightfulness, which for murdering the innocent and destroying their property has a parallel only in the horrors of Turkish atrocities or in the outrages of the Red Army of Russia."

Among those atrocities might be mentioned the ruthless destruction of the city of Cork in December, 1920. The declaration of the Irish Chief Secretary that the fire was accidental was ridiculed by even the English press. The murder of Lord Mayor Thomas Curtin was passed over with an air of indifference by the English authorities. When an aged parish priest (Canon Magner) was tortured and murdered in broad daylight, the officer in charge was pronounced "insane" and transferred to another district. For the most part the English government denied either that such crimes were taking place or that the new recruits were responsible for them.

The Irish Republican Army retaliated. Such extreme provocation naturally led to many unjustifiable reprisals. The consequence was that the English officers in charge of the Black and Tan army offered substantial sums of money (not a small sum of £20) for authentic information concerning the whereabouts of any of the leaders of the I.R.A. Handbills were distributed and even placed at the doorsteps of country homes advising "Informers" of their lucrative gain and at the same time of guaranteed protection by the crown for such information. Then it was that the word "Informer" became known to the simple-minded Irish peasantry in its full significance. To any patriotic Irishman the word was more horrifying than the old phrase—"the Curse of Cromwell." The Royal Irish Constabulary, who were still the official police force, endeavored to make apologies to the populace for such offensive action, placing the guilt on the undisciplined army of the crown. Undiplomatic action of this nature simply increased national feeling against England. Moreover, the populace was exceedingly aggravated at the manner in which Irish prisoners were treated. Deprived of sleeping quarters and fed for the most part on bread and water and apples, they were reduced to the extremity of suffering. No clergyman, particularly a priest, was permitted to visit their detention camps.

In such a state of disorder and cruelty, it is well nigh impossible to conceive how any Irishman would betray his brother for the paltry sum of £20. Rather would he die like Lord Mayor Terence MacSweeney or young Kevin Barry, another holocaust to the cause of Irish freedom. Yet Liam O'Flaherty and John Ford, "the man behind 'The Informer,'" would lead us to believe that this was not an uncommon occurrence.

The situation grows more grotesque when the Informer is attracted by an advertisement — "Ten Pounds to America." At this particular period it was practically impossible to obtain a passport. Even American citizens found difficulty in procuring a visa. Again, it is highly improbable that any ocean line would offer a passage at this time for such a small amount. Above all, that an Irishman was interested in coming to America, when even the grammar school child was singing "The Soldiers Song" and every possible outdoor advertising space was painted or tarred with the words, "Up De Valera—Down with the Black and Tans," creates a picture not only ludicrous in the mind of any impartial Irish historian, but indeed offensive to the sincere patriotism of the Irish race and in particular, the I. R. A.

Likewise false is the Republican court where the Informer is brought to trial. During the Black and Tan era, the Republican courts did not function. The officers and soldiers alike were either engaged in active service or "on the run." Orders were sent out from various headquarters and obeyed without question. More aggravating still is the jumbled recital of the rosary in Gaelic at the wake of the martyred hero, Frankie McPhillips. Any Gaelic scholar knows that the Gaelic recital of the rosary is done in a very clear distinct voice, with proper emphasis on the broad-sounding vowels, one of the distinctive qualities of the language.

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With regard to the morality of the picture the report of the Legion of Decency for the week of May 17, 1935, demands worthy attention: "Nothing more offensive to common decency or more insulting to all the time-honored traditions of Celtic womanhood ever came to a moving picture screen. This Class 'C' Picture presents the nauseating spectacle of a drunken, beastily and utterly unprincipled Informer, enmeshed in an affair with a Dublin woman of the streets, revelling in a brothel Liam O'Flaherty conspicuously places in Ireland's capital city —capital city of a country, whose most bitter enemies have ever, at least, respected the traditional unsullied purity of its daughters. Surely to permit so amazingly offensive a picture as 'The Informer' to take up its abode without the raising of protest the most challenging, were a crime against every truth and traditions the most sacred and undeniable."

The daily press however took the opposite view and regarded it as one of the most celebrated productions of the present century. The picture received rather extensive publicity in every town and city in which it appeared. Writing in the New York *Times,* Sunday, January 5, 1936, Douglas W. Churchill aptly summarizes the attitude of the press, when he states: "As for 'the Informer' Hollywood didn't even know we made it. The newspaper boys around the country pounded away on it and started the public going to see it. They're the ones who made it a financial success."

In retrospect, if this is the only tribute that the American press or motion picture industry can pay to Irish patriotism, then the words of Saint Stephen are surely appropriate: "Ne statuas illis hoc peccatum."

Rev. E. Oliver Boyle.

GOD IS A HEALTHY INTEREST

Louisville, Ky.

TO the Editor: Keeping up with the times, a statement of modern belief in the Chicago Sunday *Tribune* is of much interest.

As quoted, Mr. Philip Kinsley, writing in that paper, says: "Scientists have a disciplined method of thinking and they have rendered futile and illogical all the old personifications of God which regard Him as a separate Being controlling the universe which He created in seven days."

The Louisville *Record* comments: "It is not to the point whether Mr. Kinsley actually believes his statement; he may be more intelligent; the point is some who read it may accept it as measurably true, and that is unfortunate. Barnum bunkum is bad enough, but this so-called scientific bunkum is the worst of all."

A member of the intelligentsia recently protested against the idea of God as "it would introduce an imponderable factor into human affairs"—as though everything were known.

"I have always believed," said Marshal Foch, "that the imponderables were in the hand of God." Let us trust that the Deity is beneficent.

It may be noted that statistics aver there are 70,000,000 in the United States who have no affiliation with any church, and a recent canvass showed that many school children in our much-educated land do not even know the Lord's Prayer.

How can we best convey an idea of God? Or, let us say, what is the listener's idea of God, when we speak of Him? And what of those who are thought to have no concern with the Creator or even an actual purpose for good, that deny interest in Him?

The fact of another power, an immeasurable power, is and has been the belief and happiness of most of mankind. If there are those who resist or deny such an idea, it may be only because of personal distrust of others—that is where the power of human beings (parents, for instance) is dangerous.

An American.

DOWNING STREET AND MUSSOLINI

New York, N. Y.

TO the Editor: The second sentence of an article entitled "Downing Street and Mussolini," signed by Pierre Crabitès, in your issue of February 7, reads: "I am convinced that it [the press] has not grasped the true meaning of Sir Robert Vansittart's retirement." The author then proceeds in the course of his long article to explain the significance attaching to this "retirement."

But surely it is Judge Crabitès rather than the press that failed to grasp its meaning," for it never occurred. In the February Foreign Office list, which reached this Library today, the Permanent Under-Secretary of State is still Sir Robert Vansittart.

Robert Wilberforce,
Director, British Library of Information.

San Jose, Calif.

TO the Editor: As a reader of The Commonweal, like many others, I take the liberty to express my impression of the article, "Downing Street and Mussolini," in your issue of February 7, 1936.

Any more such articles appearing in further issues will do much to hurt Catholic Action, through the press, by misconstruing and upholding the doings of England, through the League of Nations—a country whose history is an open book—and by ridiculing and condemning as a one-man action "the most Catholic country and nation" in the world today, fighting a half-civilized people to justify a right cause and sustained by court, Church and nation. Where do you find another like it? She is not waiting, as the writer expresses it, to have "peace served upon a silver platter...by an English butler in livery, accompanied by an Ethiopian prince in chains," but prefers "to sit on a keg of dynamite" and fight to victory's end, with her valiant armies, to uphold the honor and human rights of the Italians, so long abused.

Not peace at any cost, but peace and honor, for the well-being of the world at large. We make of a colonial question, through pride and selfishness, a supposed European entanglement.

H. de S. Filipelli.

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Books

A New Meredith

The Last Puritan, by George Santayana. New York: Charles Scribner's Sons. $2.75.

GEORGE SANTAYANA, elaborating the bleakness of a puritan, his proud knowledge of how he should walk and tortured insistence upon a single angelic comprehension of purpose, diagnoses his frustrated integrity in a novel, which, in the very manner of its telling, denies his suicidal pilgrimage. "The Last Puritan" is an intellectual novel, overlooking naturalism with no hesitation and not losing its own realism by that deliberate and somewhat contemptuous rejection. As a baby of one, Oliver Alden thinks in the immensely suave and debilitatingly sophisticated terms of the philosopher of seventy-two. Later on Oliver attempts to marry girls of frankly two-dimensional character, whose existence is for the story and for the ideas they focus. Oliver himself, the unity of the philosophic and literary "memoir in the form of a novel," has the dual rôle of a person and of an abstracted genus.

The book has a simplified and traditional framework which eliminates interference with its moral theme. It is the biography of a New England hero, with characterizations of his half-uncle, father and mother, tracing his birth and education and showing the people and environment he meets, and stopping at his early but not premature death. Personal problems of the protagonist are concentrated by giving him much more than normal powers. He has the most aristocratic Mayflower ancestry, a handsome and athletic body, an intelligence which works beautifully, any education he wants, and millions of dollars. The people he meets mostly divide into several remarkable groups: those of the puritan tradition throwing light on Oliver's character by comparison of their variations, those of the Catholic and of the heathen traditions who enlighten by contrast, a German governess with her romanticism and worship of Goethe, and finally, the most enigmatic people, the rather inarticulate Vicar of Iffley and the author, who seem to feel that they have in some subtle and esoteric way, blended materialism and Catholicism. George Santayana's descriptions of these types and people and the places they have made—Harvard, Grammercy Square, London, Oxford, Great Falls, Boston—beautifully written and with a rare humor, give richness to the book which is its first charm and interest. This is the "memoir" part, and probably the explanation of how a man in his seventies can branch out into a new field of art and produce so remarkably successful a first effort. Although it is really not completely identified with the intellectual exposition, it is a "parable" so pleasing in itself and so well integrated, that the whole thing is a novel.

Just what this environment and ancestry is supposed to have done for Oliver Alden is debatable. It gave him his manner of meeting problems with an absolute sense of duty. He would act only because he thought it was right to act that way. His forebears—although none in this book, not even the incredible uncle, Nathaniel—un-

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Next Week

NIETZSCHE AND THE CRISIS, by Thomas A. O'Hara, which was scheduled for this issue, has been reserved for next week. Nietzsche hated Christianity and opposed to it the famous ideal of the pagan superman because, according to this analysis, he completely misconceived Christianity. Christian charity is not a slave mentality; Christian culture is no opponent of true humanism; and Christianity is the direct opposite to the denial of life which Nietzsche labeled it. . . RHODE ISLAND AND LIBERTY, by Stuart D. Goulding, defends Roger Williams and the colony of Rhode Island against the charge of religious bigotry. Mr. Goulding regrets that the idea is repeatedly set forth by careless Catholic writers that religious liberty started in Rhode Island only in 1783. He proves by clear and interesting citations that religious toleration existed around Narragansett Bay all through the exactly three hundred years since Williams first settled there. . . . In HELPING THE PRESS, Frances Boardman, a non-Catholic newspaper critic and reporter who has reported Catholic news in St. Paul since the death of Archbishop Ireland, gives suggestions for improving and increasing the Catholic news in regular daily papers. Miss Boardman believes Catholic publicity matter stresses things that are common to innumerable institutions, "but it is strangely seldom that emphasis is laid upon the distinctive side of the picture." . . . Kenneth Ryan attempts in THE GREGORIAN ESTHETIC to point out the essential difference between Gregorian plainchant and modern music. It is a penetrating technical, historical and artistic examination, and supports the conclusion that Gregorian art "demands the exercise of the intellect as well as the emotions and thus remains capable of expressing the highest knowledge of man."

derstood exactly why it was right to do something and they felt the duty to do it. Oliver sought to know what is absolutely right so that he could do his duty, and he always denied the possibility of such knowledge, but he maintained the belief that nevertheless he must act only by duty, as if he had such knowledge. "He convinced himself, on puritan grounds, that it is wrong to be a puritan. . . And he remained a puritan notwithstanding." Mr. Santayana also says that he is "not content to understand but wishes to govern." I don't know what this means, unless, perhaps, that Oliver was supposed to have understood quite correctly, according to the author's belief, a lack of unity and order and moral purpose in the universe which nevertheless permits life, but to have refused to adjust himself to this theoretic idea and to have wished, rather, to impose a monomial moral system over chaos.

The effect of environment in raising these moral scruples divides people clearly into two camps. It seems to me absurd to say that Oliver went along frustrated by the wealth, leisure and codes of propriety prevalent in his dominating and colorful class. He could choose anything he wanted and he followed the crowd very consciously simply because he didn't see any reason not to. He wanted to know why do anything at all, not simply this or that. Those who claim this to be a problem of degeneracy arising only in a bad environment (mostly economic) seem to hide from reality. It would seem more probable that releasing the individual means releasing him to face this problem and do something about it.

George Santayana certainly never implies that Oliver was a failure because he desired metaphysics. Apparently he was a failure either because he would not attune his nature to his metaphysics or because his method of seeking truth, derived from puritanism, was so inadequate that he couldn't find it. The novel annoyingly seems to support both these alternatives. This brings the mixture of heathenism and Catholicism. If the author were not so very eminently urbane and sophisticated, and if we were allowed somewhat more of those thoughts and feelings which he fears the world might not overhear without indiscretion, the expansive and splendid portrait of the hero and his place would have more satisfying vitality. Oliver is said to have "demanded some absolute and special sanction for his natural preferences: as if any other sanction were needed for love, or were possible, except love itself. Love, without that impossible absolute rightness, seemed to him a bewitchment. All life, unless you share it, is evidently a bewitchment, a groundless circling and circling about some arbitrary perfection, some arbitrary dream of happiness, which there is no antecedent reason for pursuing, and no likelihood of attaining. Not having the key to this secret—the open secret of natural life—his reflection came to a stand." One is made actively conscious that the book, at some point, comes to a stand because Mr. Santayana, almost it seems out of unnatural reticence, does not show what is commonly felt to be natural life except with an obliqueness and subtlety somewhat too wise to make one feel the secret is opening.

PHILIP BURNHAM.

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The Campus Idol

College Men, Their Making and Unmaking, by Dom Proface. New York: P. J. Kenedy and Sons. $2.00.

THIS is probably the most superior work of its kind that has been published in its field (and their name is legion), and moreover it has the added value of being anonymous, so that you enter upon its reading and upon its critique without any prejudice for or against the author or his product. No name challenges or excites to understanding. Its merits plead for recognition or its deficiencies invite arraignment. In the introduction the author gives the following reason for writing:

"To mystify the generation which precedes it, seems ever to be the prerogative of college students. We, who through unwilled circumstance are the elders of youth, incline to look with tolerant pity upon its fierce idealism, its boundless energy, its unquenchable enthusiasm, the while we attempt to stifle in our own hearts the hunger which impels us to imagine ourselves forever young.

"This book is written not to be a preachment to young people, but to cause them to think. If here and there it impels a student to indulge in healthy self-criticism, to analyze the conflicts of college life more accurately, to laugh a bit more easily, and to love a bit more wisely, the effort in writing it will have been amply repaid."

To maintain the standard of power here set throughout the book is perhaps asking too much of anyone. I question that Dom Proface harbors any ambition to write a classic. It is his hope that he may help someone today. And to win the college student as your audience you must talk his language. This he has eminently done, with no striving for artistic loveliness and synchronous stylism. He has said the things that many of us have thought and wanted to say but never had the leisure or the ability to set down. Granted that they are ordinary to those of us who deal with youth as our portion, they will be startling no doubt to the thousands who should have known them and might never otherwise have learned.

I am sure that many parents will hesitate to send their sons to college when they have read this volume. I am sure that many others will seriously consider the recall of those already matriculated and I am certain that many Catholic parents will be shocked, not scandalized, to know that "such deeds are done in Rome" because, unless my powers of discernment are very faulty, this Dom is a Catholic and speaks of a Catholic college. I feel assured that he is a "Dominie" not because of anything that appears in the work except that the writer has been at such pains to conceal himself that he has revealed himself. It has been particularly difficult because his personality is exceptionally vivid and virile. Perhaps his own explanation should be here appended.

"Without exaggerated humility I admit that in my long association with youth I have probably made every mistake of which a student adviser is capable. But I have never betrayed a student confidence. For that reason I have chosen to publish this work under a pen name, thereby exposing neither college nor student to the embarrassment of publicity."

"THE PHYSICIAN WHO SINGS

was for the Schoolmen the stock-in-trade example of an Accident. A first-rate physician who can also feel and think and write is perhaps yet more of a rarity. Halliday Sutherland's LAWS OF LIFE ($2.50) is stocked with the authoritative information we expect from so eminent a specialist, and the wit and wisdom of the author of *The Arches of the Years*. The book is little concerned with the explicity of Christian ethics. But it does suggest their inherent reasonableness and conformity with the facts and laws of life. It is, moreover, a book which should convince where bare moral and religious appeal fails. And it should be read especially by the clergy, whose moral exhortations and arguments are too often ineffectual for their seeming remoteness from the facts of life and the feelings and experience of men."—*Blackfriars*.

* * *

THE REVEREND IGNATIUS W. COX, S.J.: "This book is an armory of scientific weapons for those who have the will and the courage, the energy and the perseverance to fight against false modern trends in matters of sex and marriage in order to hasten the return of the prodigal modern mind to essential truth and sanity."

* * *

THE REVEREND JAMES M. GILLIS: "Sutherland is first and last the scientist; it is his method to find the fact and declare it, regardless of ancient superstitions or modern 'though trends.' He asks no help from tradition or authority, ecclesiastical or other. He treats of such vital problems as love, marriage, heredity, methods of contraception, sterilization, over-population, Malthusianism, temperance and intemperance; and although each and all of these are questions that lend themselves to oratory and even to hysteria, he is moderate, cautious, reasonable, but the effect on the reader is not the less terrific."

* * *

DR. JAMES J. WALSH: "I know of no book that I can so cheerfully recommend as stating Catholic opinion on these subjects as Dr. Sutherland's."

* * *

THE REVEREND J. T. TOOMEY: "Although conscious that the ultimate defense of the moralities must be made upon the walls of the citadel of Christian principle, the author directs his offensive against the moral heresies of our day from a vantage point that is not immediately ethical. The argument 'ad hominem' is an excellent approach to these problems, which have become so difficult not because of the inadequacy of Christian ethics but because of the widespread substitution nowadays of expedience for definite principles. It is Dr. Sutherland's chief weapon, as he hews his way to the formulation of his thesis. *This is a good book for the Study Circle and the Parish Library.*" (From *the Dunwoodian*)

* * *

The above comments are about **LAWS OF LIFE** by **HALLIDAY SUTHERLAND** ($2.50), just published by

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PIETY AND BEAUTY

make a rare and precious combination. Yet when we do find them joined the effect is charming. Even of Christmas cards this reflection holds true. If they are religious they are thus far appropriate. But if they are likewise beautiful they are admirable. Horace expressed a similar thought when he said:

Omne tulit punctum qui miscuit utile dulci

This is by way of introducing the beautiful and appropriate Christmas cards which are now being disposed of for the benefit of the Catholic Medical Mission Board's work in relieving the miseries of the sick poor.

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By using them you will both spread the spirit of Christmas, and aid a work of world-wide efficacy both for bodies and souls. Address

The Catholic Medical Mission Board
8 and 10 West 17th Street, New York, N. Y.

The book will be of incalculable worth not only to college men but to the parents of college students, actual or prospective, to the high school boy or girl contemplating college and to all class advisers and administrative officials of colleges and secondary schools.

There are two things that I consider subject to criticism. Too little emphasis is placed upon the mental quirks of the student. The chapter, "Unqueering the Queer," is hardly sufficient. A long experience has taught me that few things are as they seem and no student is an isolate and no deed of his is without ancestry. I could wish in this such help as Dom Proface may give, peering behind the mist and finding the true answers.

The other item is the fact that religion plays such a minor rôle. Probably because the author has chosen to conceal his identity and that of his institution, he has wrapped himself in such a veil as to conceal even his creed. I can understand that this might win a larger audience but it leaves the major problem of our Catholic college untouched. You can raise standards of scholarship by faculty action. You can improve social conditions and general morale by student action and cooperation, but the religious life of a college and its student body is so much a thing of the supernatural that no mere legislation can effect it or even much affect it. An entire chapter is given over to God, but I could have wished the book had been. . . .

I had reached this point in my review when an associate of mine, one of the faculty, asked my opinion of —— ——'s book. I answered that I had not read it. "I thought," he rejoined, "you might have because I found it on your desk." Imagine my confusion. It was "College Men" by Dom Proface and the author's identity was revealed.

I stand fast by all that I have said. I believe this is a good book and a great one, for it lights the way to make life better.

William T. Dillon.

Buenos Aires Summary

XXXII Congreso Eucaristico Internacional; published by the Executive Committee, Buenos Aires. Two volumes.

IN THE Preface of this work the committee claims that the Thirty-second International Eucharistic Congress held at Buenos Aires in October, 1935, was the greatest Eucharistic Congress that has been held up to this time. The evidence for that is contained in these two volumes and is ample.

The volumes contain the addresses that were delivered at the general sessions as well as the papers read at the various sectional meetings in more than a dozen languages. At the end of the second volume there are papers printed in Syriac which add a special note of universality, true Catholicity, to this part of the Proceedings. One of the section meetings was held in Syro-Chaldee, the language which Our Lord and His Mother used in family life. The keynote of the Congress repeated over and over again in many languages and in many ways was the

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words of Christ, "Do this in commemoration of Me." Paper after paper as well as address after address emphasized Christ's own words, "This is My Body, This is My Blood." What everyone brought out particularly in his contribution to the Congress was that the Eucharist represents the highest act of faith in Christ and His mission that can be performed.

Among the excellent illustrations are portraits of all those who took any outstanding part in the Congress. They will provide for future generations striking testimony to the intelligence and the culture of the organizers of the Congress who devoted so much time to making a success of it, and who had the reward of seeing that that time was not spent in vain. Very probably the most interesting feature in this work for the people of North America will consist of the very large and prominent part which the political officials of the great republic of the Argentine took in the Congress, from the President down through the army and navy.

Altogether these volumes chronicle supreme tributes in the modern time to that Transubstantiation which used to be in the minds of so many outside the Church the principal stumbling block to the acceptance of Catholicity. The worship of the Host was looked upon by them as a veritable idolatry. This tribute of devotion and love came from men of thoroughly practical intelligence who had succeeded in building up a great city, one of the half-dozen greatest cities of the world, the capital of a republic that promises to become one of the great states of modern times.

JAMES J. WALSH.

The Gentleman

Gentlefolk in the Making, by John E. Mason. Philadelphia: The University of Pennsylvania Press. $4.00.

THIS handsomely made volume reviews the literature of polite conduct published in England from "The Governour" of Sir Thomas Elyot (1531) to Chesterfield's Letters (1738-1770); and the introductory and concluding chapters give a rapid survey of similar writings from very ancient to recent times. The subject-matter of the books examined ranges from formal philosophies of behavior to practical hints on good manners. The treatises are addressed to all sorts of people, from future kings to "The Compleat Servant Maid."

The present volume is primarily a work of research, and as such is extremely detailed, thoroughly documented, and unavoidably repetitious. But the book is interesting in other ways than as a critical catalog of courtesy literature. It shows that the mirror of manners reflects the deeper currents of cultural change, in the different attitudes prescribed, for instance, by Humanism, Puritanism, the Restoration and the Enlightenment. It likewise affords an opportunity to make comparisons—many of them amusing—between older and more elaborate codes of polite living and our own standards; and to see ourselves as these people of the past would see us, by looking in their mirrors.

WILLIAM GRANGER RYAN.

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An Estimate

Interpretations: 1933-1935, by Walter Lippmann; edited by Allan Nevins. New York: The Macmillan Company. $2.50.

RIGHT through the moving months from 1933 to August, 1935, Walter Lippmann kept his attitude. His "Interpretations," which Allan Nevins has collected and somewhat annotated, recall the scene by indirect reporting, and by analysis remarkably well describe what happened. An effect of Mr. Lippmann's "pundit" style is that the general atmosphere of the exciting days comes out strongly in contrast to the conscious stability of the column of reference. Someone who entered into the spirit of the New Deal drama, or into the spirit of any opposition to the New Deal, would not have been able to record it nearly so fruitfully. But Walter Lippmann, the democratic parliamentarian, the critical logician, the free and intelligent man who smooths the brow at breakfast (how invaluable would be his testimonial on the wrapper of some dated coffee), seems to have no well-spring for action at all. This collection certainly shows his critics are correct in saying that he support the present order, that he is a conservative, a preserver of present evils. He may point out and deplore our structural evils and contradictions and irrationalities and abuses ever so authoritatively; nevertheless the very attention he gives them keeps him from feeling about their purposes and the assumptions that underlie them. He gets about as far as prosperity and freedom, and the more lively things that lie beneath are protected in their present unpleasing condition.

Raw Adventure

The Log of a Limejuicer, by Captain James P. Barker. New York: The Macmillan Company. $3.75.

FOR THOSE who like their red meat of adventure raw and tough, here is something to their liking. It also, strangely, has a quality of gentility; spurious or not, it would be hard to say. The book should prove to be a classic of the days of sailing ship commerce, and can be profitably read by persons who are not of the small group of enthusiasts for anything on the subject: the prose is magnificent and the revelations of character and of the differing fates of men, good and bad, are Homeric.

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